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THE

# MISSIONARY HERALD.

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No. 4.

## Biography.

### BIOGRAPHICAL SKETCH OF KAPIOLANI, A CHRISTIAN CONVERT OF HAWAII, ONE OF THE SANDWICH ISLANDS.

KAPIOLANI\* belongs to what may be called the nobility of the Sandwich Islands, though not to the highest rank. She descended from one of the leading families under the ancient kings of Hawaii. The same is true of her husband Naihi. They have large landed possessions, and, like the other higher chiefs, may exercise unbounded power over the occupants of their lands, who, by the common law of the islands, are reduced to the lowest state of vassalage.

When the first missionaries arrived at the islands, Kapiolani was intemperate, dissolute, and degraded. But as she resided for some time near the missionaries, and possessed a sprightly, inquisitive mind, she soon acquired some knowledge of the Gospel, which had a salutary influence on her character. She became moral, applied herself to study, and attended on the means of grace.

At this time she was probably at Lahaina, on the island of Maui; but her home was on the western shore of Hawaii, at a place called Kaavaroa, celebrated as the spot where captain Cook was killed. The inhabitants of this place, before the Gospel exerted an influence upon them, possessed a character resembling that of their rulers at the same time. They were intemperate, vicious, debased.

The small number of the missionaries at the islands, did not allow them at first to maintain a station at Hawaii. But when their number was enlarged by the arrival of new laborers in the Thames, they determined on sending a detachment thither. The joy of Kapiolani on this occasion was great, and she gladly afforded the facilities for transportation. The first post occupied on Hawaii was at Kairua, sixteen miles from her residence; and she, her husband, and their train repeatedly went from Kaavaroa to Kairua to hear the preaching of the Gospel. She soon commenced building a church in her own village, and became importunate for a Christian teacher to reside with her. When she came to Kairua, she used sometimes to weep because one could not be afforded immediately. For

nearly two years she had enjoyed Christian privileges, and was therefore the more sensible of the darkness which covered her native village, and of the vice which reigned there. Yet she seems not to have been without the peacefulness, which is every where the inheritance of the true Christian; for when an old chief, named Kamakau, inquired by letter whether her removal from the society of the other chiefs did not make her feel lonely, she wrote back to him in reply, that she was not lonely, for though separated from her friends God was there, and with him she had communion: besides, they had on those shores two gates to heaven, (meaning the church erected at Kairua, and the one they were building in her village,) and through them blessings might be expected to descend.

In the autumn of 1823, Mr. Ely came to Hawaii; and visiting Kaavaroa, Kapiolani, her husband Naihi, and the old chief Kamakau, who also resided in that place, united their earnest entreaties that Mr. Ely might become their minister. They represented to him, that their church was then nearly completed, and that, in case he would remain with them, they would erect for him a dwelling-house, and do what they could towards his support. With this request Mr. Ely, after taking advice of his brethren, thought it his duty to comply. In March 1824, the church was dedicated to the worship of the true God, and Mr. Ely commenced his ministerial labors with animating prospects, which have since been fully realized.

A few months afterwards, she and her husband visited Oahu, where she manifested much affectionate interest in the welfare of the missionaries. She next visited Lahaina, on Maui, where Mr. Richards was residing, and where she appears to have received her first religious impressions. Mr. Richards thus notices the changes in her character and appearance.

He says,—"A few years ago, there was scarcely a more degraded person on the islands, than Kapiolani. She gave herself up to intemperance, and every species of degradation. Now, she is in every respect perfectly moral. She always appears in a neat dress, has in many respects adopted the customs of refined society, and is, in her whole character, raised so far above the generality of the nation, that one can hardly avoid the belief that

\* The reader will be careful to distinguish between Kapiolani, and the queen Keopulani, who died at Lahaina in September 1824. Kapiolani is still living.

The pronunciation of Kapiolani, Naihi, Kamakau, and Pele, respectively, is as follows:—Kap-ee-o-lah-nee, Nye-hee, Kah-mah-kau, Pe-la.

she was educated among an enlightened people. How gladly would I present this chief to a circle of those, who say this people can never be civilized, and let them account for the difference between her former and her present character."

Mr. Richards has added a few anecdotes, which are beautifully illustrative of her Christian feeling.—One Sabbath evening she made these remarks to him with reference to public worship:

"I love to go to the house of God, for then I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God, and Christ, and heaven. This cures all my sickness, and I never get tired of it."

When he questioned her respecting her love for the house of God, she said;—"When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ; and when I hear about God, my spirit goes to God; and when I hear about heaven, my spirit goes up to heaven. It goes, and then it comes back, and then it goes again, and thus it continues to do." When I questioned her a little more, she inquired with great earnestness, whether I did not think she had *two souls*. She said, "It seems to me, that I have one good soul, and one bad one. One says, God is very good; and it loves God, and prays to him, and loves Jesus Christ, and loves preaching, and loves talk about good things. The other one says, it does no good to pray to God, and go to meeting, and keep the Sabbath."

Mr. Richards describes an evening party of Sandwich Islanders, which he had at his house to tea, when Kapiolani was on the point of leaving them on her return to Hawaii.

"She came with Keameamahi, who is also one of our best friends. Honorii and Pupuhi joined the circle. The evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness, could they but have seen how anxious this chief was, to spend her last evening in the best manner possible. At the close of the evening, we sung the translation of the hymn, 'Wake Isles of the South,' and then parted with prayer."

On her return to Hawaii, she was taken dangerously ill. In this sickness she said, in view of death,—"I wish to suffer patiently the will of God. If it be his will, I have a desire to depart, and to be with him: then I shall be free from sin. Once I exceedingly feared death, but Christ has taken away its sting."—She recovered, but lost none of the fervency of her spirit.

About a month after her sickness, she thus addressed Mr. Ely, the missionary at Kaavaroa, on the subject of man's moral condition.—"The heavens and earth," she said, "the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man? He is *made*. God has given him a mouth, the gift of speech and knowledge; but man refuses to praise him. Astonishing depravity! They are most fa-

vored of the Lord, and still most rebellious. They can praise Satan; he is their God." As she spoke, she wept. And then she added, "We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God."

In the autumn she joined with her husband in making a law against drinking spirituous liquors, which was forbidden under a considerable penalty. Soon afterwards she completed a school-house, where Thomas Hopoo, the faithful islander who was educated in this country, diligently employed himself every day in teaching the people to read, and where was a regular assembly at morning and evening prayers.

Being now about to spend two or three months in the southern district of the island, for the purpose of procuring sandal-wood, she accompanied her husband in a call upon their missionary, and made arrangements for supplying his family with provisions during their absence. They gave directions, also, that no one should be permitted to molest him, and that the people should attend to the *palapala* and the word of God. After settling these preliminaries to their departure, Nahi requested that there might be religious services on the shore, previous to their embarkation. The missionary accordingly commended him and his associates and enterprize to the favor of God, and then the canoes were launched, and were soon wafted away. It deserves to be noted, that the absence of these chiefs occasioned no abatement in the attendance on the *palapala* and the public worship of Jehovah: the school continued to be full, and the church to be thronged.

We now come to an event in her history, which has incidentally become matter of considerable notoriety:—we mean, her descent into the great volcano of Hawaii. It should be remarked, that the natives have been found to entertain the most superstitious fears of that volcano, which is indeed one of the largest and most fearful in the world. They supposed that a goddess resided there, of immense power, and a most vindictive temper, and that whoever offended her would be destroyed. They therefore approached the volcano with awe, and never without peace-offerings; and no native was ever known to venture down into the crater. The missionaries had done it without experiencing harm, but Kapiolani was the first native of the islands who dared to follow their example. In the spring of 1825, she crossed the island from Kaavaroa to a new missionary station on the northeastern shore, at a place now called Byron's Bay, where Mr. Goodrich was residing. While on her way, she was met by that missionary at the volcano. Perceiving in her attendants, and especially in the people of that district, strong remains of superstitious reverence for Pele, the supposed volcanic deity, she determined to show her utter disbelief in the existence and power of such a goddess, by descending into the crater. When her determination was known, multitudes treated her to forbear, lest she should be destroyed. But she answered, "If I am destroyed, then you may all believe in Pele; but if I am not, then you must all turn to the *palapala*." When near the crater, a man, whose duty it was to feed Pele, by throwing ber-

ries, &c. into the volcano, entreated her to proceed no farther. "And what," said she, "will be the harm?" The man replied, "You will die by Pele." She answered, "I shall not die by your god; that fire was kindled by my God." The man was silent, and she went onward, descended the crater several hundred feet, and there united with her attendants in prayer to Jehovah, the Almighty Ruler of the elements. She also, in violation of immemorial superstitions and usages, ate the berries consecrated to Pele, and threw stones into the crater.—From that time, the people in the neighborhood, seeing that she was not injured, pronounced Pele to be destitute of power.

Kapiolani was received into the church of Christ in the latter part of the year 1825. About that time she helped to establish a Missionary Society among her people at Kaa-varoa, which contributed, the first year, to the value of *fifty dollars* in aid of the mission

which had been established among them. Considering all circumstances, this must be regarded as an instance of extraordinary liberality.

It only remains to exhibit her character, as it was described by Mr. Ely in November 1826, a year after she was admitted to the fellowship of the church. This is the latest account of her, which has been received.

"Kapiolani." Mr. Ely says, "is indeed a mother in Israel. No woman in the islands, probably, appears better than she; and perhaps there is no one who has so wholly given herself up to the influence and obedience of the Gospel. I am never at a loss where to find her in any difficulty: she has a steady, firm, decided attachment to the Gospel, and a ready adherence to its precepts marks her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable; and her hands are daily employed in some useful work."

## American Board of Foreign Missions.

### Ceylon.

EXTRACTS FROM THE JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY, DATED JAFFNA, MARCH 1, 1827.

It is now more than ten years, since this mission was commenced. We have witnessed many things which have encouraged us in our work. We have seen many of the prejudices of the people give way, as divine truth has been disseminated among them. Many children have been collected into our boarding schools, and a number of these have, as we hope, been savingly converted. In our native free schools, we have been enabled to instruct thousands of children, many of whose memories are well stored with the fundamental doctrines of Christianity. Thousands of adults, who never enjoyed the benefit of stated religious instruction in our schools, or in our churches, have been taught who the Saviour is, by receiving instruction at their houses, and by means of Tracts and portions of the divine Word, which have been circulated among them. These things call for our thank-offerings to the Giver of all good.

It was mentioned in our former communications, that Mr. Woodward had gone on a visit to Bombay. While there he was married to the widow of our late brother, Mr. Frost. We have lately had the pleasure of welcoming him, with our much beloved sister, here. They were shipwrecked on their voyage; but were mercifully preserved from a watery grave.

Mr. Knight, Church missionary of Nellore, accompanied Mr. Woodward to Bom-

bay, and was married to Mrs. Nichols. They also have joined our missionary circle.

### Native Mission-Church.

Since we last wrote, we have admitted three persons to the church. Two of these are the brother and sister of Andrew, of whom mention has repeatedly been made before. They are nearly of the same age with himself, and give very pleasing evidence of a change of heart. The third is a brother of T. W. Coe. He became seriously impressed nearly three years ago. There are a few others, who give evidence of piety, some of whom we expect to receive into the church soon. While we would be thankful that there are some who from time to time are awakened, and afterwards give evidence of piety, we have to lament that a number of those, who have been gathered into the church, have brought disgrace upon the name and religion of Jesus. Since this mission was commenced, about *ninety* persons have joined the church. Of these no less than twelve have been subjects of its discipline. Nine of them have again been received into regular standing: three are yet under censure. The instability of the native character is such, as is scarcely to be conceived by those who have been educated in Christian countries, and those who contribute to the support of missions must have their minds prepared for great trials on this account, and should not be discouraged from making exertions, should they not realize all they have anticipated. A large proportion of the native members, who fall into sin, we hope are real Christians, and return to

their Saviour with brokenness of heart, as David and Peter did, and afterwards adorn their profession.

### Schools.

Our schools continue to give us encouragement. During the past year, we have been enabled to induce a larger number of girls to attend them, than at any time before. The education of females we consider as one of the very pleasing features of our mission. When we reflect that the girls, now capable of instruction, will soon become mothers, and have the principal charge of those who are, after a short time, to come upon the stage of active life, the importance of having them instructed in Christianity is not to be calculated. And though we have to support schools for them at nearly double the expense of those for boys, we consider that we ought to increase their numbers as fast as we can induce the people (who in many places are yet violently opposed to this innovation,) to give up their prejudices. Our school-system is now large; but such is the importance of these schools, that we hope our patrons will furnish us with the means of extending them farther than we yet have done. As we have good health ourselves, and good native assistance, we could superintend a much larger number, than we can with our present means feel justified in establishing. We wish very much to see schools on some of the islands near us.

The number of separate girls' schools is 13;—of schools for boys, or boys and girls together, we have 63;—in all, 76. The whole number of children in these schools is about 2,750, of whom *more than five hundred are girls.*

The boarding-schools at Tillipally and Manepy continue much as when we last wrote. To the former a few boys have lately been added. The number now at that place is 130. In each of these schools there are some who appear thoughtful. With the exception of the members of the church, few in the Seminary appear to manifest any special concern for their souls. It is a subject which should deeply affect our minds, that those who enjoy such religious privileges as are enjoyed in our boarding-schools, manifest so much indifference to divine things.

### Demand for the Scriptures, Tracts, &c.

Through the medium of our schools, a large reading population is now growing up. Many who have been instructed in them have left, and others will constantly

leave them, and take the places of those who are daily dropping into the grave. It seems very desirable, that they should be supplied with a part, at least, of the Scriptures, when they go from under our more immediate instruction, and have their attention constantly kept awake by the perusal of new Tracts, suited to those who have already been well instructed in the general principles of Christianity. To furnish such a supply, it must be evident that we need funds, and that we must draw largely upon our patrons. They will not, however, we hope, be weary in well doing, when they remember the importance of this mission, in regard to the millions on the neighboring continent. By making very considerable exertions in this one place, and cultivating it well, the people will be the better prepared for the effusions of the Holy Spirit. From the assistance given us by the American Tract Society, and the Colombo and Madras Bible Societies, we have been enabled to introduce some of the most important parts of the Scriptures to a considerable extent into our schools, and to circulate a few among the people. We have distributed many thousand Tracts, but are in want of more than we can furnish with our present means. The London Tract Society, some time since, sent a quantity of paper to the Jaffna Tract Society for the purpose of aiding them to print Tracts. From this benevolent donation we are reaping benefit. As our wants are very great, we have lately written to the American Tract Society, requesting their assistance. We trust, they will gladly avail themselves of the opportunity to assist us in these remote corners of the earth in the good work.

To Henry Hudson, Esq. who has furnished us with paper, and to the other benevolent gentleman who sent us a press, we desire to render our warmest thanks. The paper arrived just at the time when it was needed to print an edition of our catechism, and a part of it has already been used for this purpose. We are about, also, to print a school-book, and a selection of hymns for our public worship, which we have taken from the Tamil hymn-book, long in use among the missionaries on the coast. From the press, we expect to derive immediate and important assistance. It has just been put up in the printing office at Nellore, where all our printing is executed. Any of the friends of missions, who may feel disposed to present us with paper, or ink, from time to time, will confer a great favor upon us, as we shall need large supplies to print various books, which ought to be in circulation.



*Death of a Native Christian.*

Since we last wrote, David Brainerd, one of the native members of the church, has died, and gone, as we hope, "to the general assembly and church of the first born which are written in heaven." He formerly belonged to the Seminary at Batticotta, but left it for the purpose of becoming an assistant to Mr. Woodward at Tillipally. A short time before he died, he seemed to awake from a stupor, in which he had been for several days, said that his Master called for him to go, and expressed his belief that he was going to be with him. He sent messages to his former companions in the Seminary, entreating them not to be ashamed of Christ. After giving directions to his friends respecting his being buried in a Christian manner, he clasped his hands and quietly fell asleep. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

## EXTRACTS FROM THE JOURNAL OF MR. MEIGS.

(Concluded from p. 75.)

*Preaching the Gospel.*

Sept. 1826. Though we have not, during the past year, seen so much of the operation of the Spirit of God on the hearts of the people, as in some former years, yet I can truly say, that I feel an increasing interest and pleasure in publishing the Gospel to this people. This probably arises in part from two causes. First, an increasing facility of addressing the people intelligibly in their own language; and secondly, an increasing desire to hear and ability to understand the Gospel on the part of the people. This has been very manifest during the past year. In my excursions in the villages, in the public market, and in the school bungalows, I have met with no *open scoffers*, and with but few violent opposers of the truth. On the other hand, many have sat patiently for half or three quarters of an hour at a time, and listened with apparent interest and satisfaction to the great truths of the Gospel. Several times I have seen them melted into tears. These are indeed encouraging facts, for which I would not be ungrateful. But while there have been some pleasing appearances of religious attention, especially during the first part of the year, I have seen no instances of hopeful conversion. May the Lord in infinite mercy speedily pour out his Spirit in copious effusions,

and bless the word preached to their conversion.

Every Wednesday morning a few of the members of the church belonging to the Seminary, visit, in their turn, the bazar, [market] in Changany, for the purpose of distributing religious Tracts, and speaking to the people. Either Mr. Poor or myself usually accompany them. For the sake of convenience to ourselves and the people, we have had a very decent bungalow erected in the bazar, to which many of the people resort to receive Tracts, and to listen for a few minutes to what we have to say to them. In this way many hear something of the Gospel; many carry away religious Tracts into the surrounding villages; all know for what purpose we visit the market; and all have an opportunity, if they desire it, of learning the way to heaven. It is pleasing to notice the class of persons that are most desirous of receiving our Tracts. It is not the old, but the young, and principally those who have been taught to read in our native free schools, that crowd around us to hear the Gospel, and receive Tracts. When we consider that more than three thousand children are constantly taught in our native free schools, we see that the number of readers is rapidly increasing, and that a great variety and great quantities of religious Tracts and portions of the Scriptures will be needed for distribution among them.

Another interesting manner of preaching the Gospel to the people, which Mr. Poor and myself have practised to a considerable extent, with much pleasure to ourselves, and I would hope profit to the people, is by attending meetings in the *evening*, usually at one of our school bungalows, but sometimes at the houses of persons friendly to our object. During the hot and dry season, we have found this a more convenient time for meetings, than during the day. We usually take with us a few of the pious youths in the Seminary, to assist us in singing, and sometimes in addressing the people. We have the place well lighted by means of lanterns and lamps, and the ground covered with mats made of the leaf of the palm-tree. The young men are sent before us, about sunset, to give notice of the meeting to the people in the village; and often a small bell is rung for the same purpose. In this way we succeed in collecting audiences of from thirty to one hundred, who hear the Gospel very attentively. As the darkness of the night prevents the attention from being attracted by surrounding objects, we usually have a more favorable opportunity for faithfully delivering our message to them, than in the day time.

At the house of the teacher of the Gorham school we have held many very pleasant meetings in the open air, having the place lighted by means of glass lanterns, suspended from the surrounding trees. In this manner we have made known the Gospel to a small but attentive audience of both sexes, the females usually being seated under the verandah of the house.

#### *Manner of spending the Sabbath.*

In the morning, before the commencement of divine service, a Sabbath-school is taught in the church. The children of the several schools are required to attend for the purpose of reading the Scriptures, and reciting their catechisms, accompanied by suitable explanation and exhortation. Several of the pious members of the Seminary assist in this duty. They also give instruction to a large number of *beggars*, (during the past year from 80 to 130,) who attend the church for the purpose of receiving a small sum in charity. Most of these are stupid, ignorant, inattentive, and hardened in sin. But a few of them hear with much attention and apparent feeling. Of one or two who have died, we have some reason to believe, that, like Lazarus, they have been carried by angels to Abraham's bosom. One poor woman, now living, manifests much feeling when spoken to on the subject of religion, and gives us some grounds to hope, that a saving change had been wrought in her heart by the Holy Spirit.

At ten A. M. we have divine service in the church. The audience is composed of our own families, the members of the Seminary, the children of the native free schools and their teachers, many of the workmen on our premises, the beggars, and a few of our neighbors. This is indeed a very mixed audience, but often quite numerous, so that our church is nearly filled. At noon, we hold a meeting with the members of the church and our own families. At 3 P. M. the brother who preaches in the morning, holds another meeting with the members of the Seminary and the other people connected with our families. At this meeting all are required to give some account of the morning sermon, and one of the young men in the school reads the substance of the sermon, which, by the assistance of two others, he has prepared. Then the brother who attends makes an application of the subject, by an address to their hearts and consciences. The other brother, when not absent from the station, holds a meeting at the same time in some of our school bungalows, at which the school and a considerable number of the people attend.

The native members of the church, also, go in companies of two or three into the villages where schools are established. One of them hears the children read Tracts and portions of Scripture, and recite their catechisms: and the others go into the village to distribute Tracts and speak to the people. In this way a large number of people have an opportunity of hearing the Gospel preached every Sabbath, and of learning what they must do to be saved. In the evening, Gabriel Tissera holds a meeting for the purpose of hearing the members of the Seminary recite several chapters in the Bible, to which they have attended in the course of the day.

On Saturday evening, either Mr. Poor or myself holds a meeting with the members of the church, at which one from each company, who went out on the preceding Sabbath, reads a journal of whatever took place worthy of notice. These are often quite interesting, and furnish matter of conversation for the evening, and encouragement to persevere in the good work of making known the Gospel of Christ. As the people use more freedom in speaking to the members of the church than to us, we have in this way a very fine opportunity of ascertaining their real views and feelings.

### **Sandwich Islands.**

#### GENERAL MEETING OF THE MISSIONARIES AT KAIRUA.

In October 1826, a meeting of missionaries was held at Kairua, on Hawaii, at which the missionary stations on the several Islands were generally represented, and various subjects of common interest were discussed with a view to mutual understanding; such as—the term of missionary service, and the grounds upon which the mission would approve of a member's leaving the field—the alphabet for the native language—translations—printing—preaching—schools and native teachers—principles of intercourse with the chiefs in reference to commercial and civil affairs—duties and difficulties respecting marriages among the natives; &c.

From the report of this meeting, which is drawn up with care and judgment, such extracts will be made as will be likely to interest the general reader.

#### *Term of Missionary Service.*

We have thought it suitable, that we should express our views jointly in the form of resolutions respecting the term of our missionary service, and the ground of

the approval of any member's leaving the field. We are far from thinking it an easy thing for a missionary to leave his work without doing injury to the cause of missions: and when cases of apparent urgency have occurred among us respecting the departure of individuals, it has been a matter of sincere regret that time was not allowed to correspond freely with the Committee with reference to the particular cases, which never fail to be attended with great solicitude on our part, and probably not less on the part of the Board.—Though we have been called on to express our approbation of the return of a missionary to the Board, stating the ground on which we act, and the reasons of his return, yet we can never assume the responsibility of *justifying* any one's quitting the service, or receding from his engagements with the Board, and with the Church; but we expect, in every case, the Board will of course decide as to the duty, both of the individual who leaves the field, and of the mission who grant their approbation and afford the needful facilities, and that they will judge as to the expediency of employing such laborers further, here, or elsewhere, or of dissolving their connexion with them. We have therefore adopted the following resolutions: viz.

1. Resolved, that we consider our services, as missionaries, pledged to the Church for life, and that we consider it irregular for any member of the mission to take any steps towards a removal from his post, until he have the approbation of a majority of his brethren.

2. Resolved, that in order to justify the mission in approving of the return of any member to his native land, they shall be able to assign reasons for it, which, in their opinion, will be satisfactory to the American Board, and to the candid Christian public.

#### *Translations.*

The importance of prosecuting with vigor the work of translation, with a view to put successive portions of the sacred Scriptures into the hands of the people till they shall receive the Bible entire, is felt by us all, and the work has been begun, though much less has been done than we had hoped would be accomplished before this time. Various passages have been translated since our last general meeting, some of which have been printed, as the decalogue, the Lord's prayer, the 100th psalm, the story of the good Samaritan, and other short detached portions of Scripture.

Separate translations of the Gospel of Matthew have been made by Messrs. Thurston, Bishop, and Ely at Hawaii, by Mr.

Richards at Maui, by Mr. Bingham at Oahu, and by Mr. Whitney at Tauai. From these we have resolved to prepare, with all possible despatch, a copy for the press, and it is expected that those who have completed a translation of that book will, before leaving this place, agree on the orthography of the foreign words introduced into the translation; on the terms for chapter, verse, faith, throne, tempt, genealogy, &c., and the method of translating the most difficult passages and those that frequently occur, and also adopt substitutes for the compound Greek characters  $\delta$ ,  $\phi$ , and  $\chi$ , all which will tend to facilitate not only the revising of Matthew, but also our further attempts at translation.

The report describes a division of labor agreed upon at the meeting, by which, with the smiles of Heaven, a considerable portion of the sacred writings will, at no distant period, be rendered into the native language.

#### *Printing.*

Since our last general meeting in June 1825, our spelling-book, which is in the form of a small Tract, has been revised, and 22,000 copies printed since its revision; making the whole number of that little Tract, or first book for our schools, 63,000 copies. Of the Tract No. 2, 7,000 copies have been printed within the same period. Of No. 3, original compositions of the chiefs, 3,000 copies. Of the good Samaritan, 500 copies. Also a new edition of hymns, of 10,000 copies. The whole number of copies printed since our meeting in June 1825, is 74,000.

#### *Preaching.*

It is with thanksgiving to God we declare, that wherever the Gospel is proclaimed among the people, listening crowds attend with apparent interest and becoming seriousness; and we cannot but hope, that some among them truly relish the sincere milk of the word, and by the aid of the Spirit are made to grow thereby.

#### *Schools and Native Teachers.*

Thomas Hopu, John Honorii, Richard Karaiaulu, Stephen Pupuhi, Robert Kaia, Taus, Kakikona, Petero Kaomi, Bartimea Lalani, and a considerable number of others, have been employed to conduct conference and prayer-meetings among the people at different places, and have, it is believed, been useful in that, as well as in teaching or superintending schools at the different stations.

Schools have been established in every district throughout the whole group of islands, and so rapid has been the increase of the number of schools, and of learners, that we have not been able to keep an exact register of them all. From what have been registered, and from the number of the books distributed where a register has not yet been made, we estimate the present number belonging to the schools at about 25,000. For the instruction of these not less than 400 native teachers are employed, who, being able to read and write themselves, and apparently well disposed, are thought to be in no small degree useful to those under their charge.

Probably not less than one hundred others, who call themselves teachers, but ill deserve the name, have without consulting us been employed by petty chiefs or land-holders to teach their people. Their places, however, will, we hope, be supplied as soon as competent teachers can be found for the purpose.

*Principles of intercourse with the Chiefs, with reference to Commercial and Civil Affairs.*

The great influence of the chiefs over the people, and the disposition which many of them manifest to learn our views respecting their affairs, together with the dissatisfaction which our influence or alleged interference seems to have given to a considerable class of foreigners, who reside or occasionally touch at the islands, have led to a very careful re-examination of the subject, and to the adoption of the following resolutions.

1. That we consider ourselves required by our Instructions, as well as by the nature of our office as Christian missionaries, to abstain, like our Divine Master, from interference with the political and party concerns of the nation.

2. That we are moreover bound by our Instructions, and the nature of our office, to make known the whole word of God, especially its prohibitions and requirements which affect the conscience or the well being of the soul, however opposed the prohibitions and requirements may be to the former customs and present practice of the people.

3. That in perfect consistency with our Instructions, and the maintenance of our proper characters as Christian teachers, we may give information and advice with respect to "the arts and institutions and usages of civilized life and society," and may use our influence to discountenance every vice, and encourage every virtue.

*Rules to be observed in case of Persecution.*

1. That every missionary ought studiously to avoid a personal controversy with opposers, and to show the spirit of kindness and forbearance, which the Gospel recommends in case of abuse, "in meekness instructing those who oppose themselves."

2. That in case of an attack, particular, or general, we will, in the exercise of the unalienable rights of self-defence, aim to magnify our office, and vindicate the cause of God, rather than to gain any personal advantage.

3. That while each conforms to the general principles of the mission, the cause of each shall be the cause of all; and as personal controversy should be avoided, and the cause of the Gospel not surrendered, it will be specially important that one support another.

4. That in case our characters, our principles, or practice be misrepresented in a manner calculated materially to injure, if not corrected, the cause of Christianity, it will be our duty, of course, to plead that cause by a careful statement of facts, and by setting truth in the plainest possible light, especially before the chiefs, and others interested in the welfare of the nation.

5. That a fair history of the opposition to the mission, as well as of its labors and progress, be transmitted to our patrons, for their information, and for the benefit of the common cause.

As Mr. Bingham has been, for a considerable time, the only ordained missionary residing steadily at Honoruru, where foreign visitants chiefly resort, he has been the principal object of contumely. His brethren therefore adopted the following resolution.

That we deem the enmity, insult, opposition, and violence recently exercised towards Mr. Bingham as originating from enmity to our common cause, and therefore directed towards all our number, and with great pleasure tender him our sympathies, and pledge ourselves to defend him to the greatest extent of our ability from so ungrounded an abuse.

On the subject of trials from persecution, the missionaries remark as follows.

It is our desire and hope, that these trials may tend to increase our faith, and purify our hearts, and make us more humble, watchful, prayerful, and devoted, more active and faithful missionaries, and better servants of him, who was most emphatically persecuted for righteousness' sake, and for whose sake we are scarcely worthy



to suffer. Though our trials deserve not to be named as such, yet the simple mention of them may, perhaps, be among the means of exciting the friends of missions to pray that those things which, in themselves considered, are to be deplored, may, by a gracious providence, be overruled for our good, and for the furtherance of the Gospel. We are not without our consolations. We would not ourselves forget, that during the period of these troubles to which we have referred, the principal chiefs and those who have made any profession of serious regard to the word of God, have, in general, given better evidence than before of the sincerity of their friendship to us, and to the cause of Christianity, and of their sincere desire to promote the cause of instruction and improvement. There must be seasons of sifting, as well as of ingathering; and we need not wonder if some, on whom we have placed confidence should be unable to stand the trial; and many others, who, to themselves at least, have seemed flourishing, should be found to have no depth, and soon wither away. But in this we are confident, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

#### *Proposal for a Superintendent of Schools.*

At all the stations, there is a desire manifested by most of the chiefs, and many of the people, to have more missionaries among them, and to receive more attention and instruction, than it is in our power to give. The whole field seems at present to be open and inviting, and many faithful laborers might, it is believed, engage in it with great advantage to the cause, and great satisfaction to the rulers.

If, with others, one man could be sent, who is thoroughly versed in the system of Bell and Lancaster, and able to establish it more fully and extensively throughout our numerous native schools, than it is at present, it would be a great advantage to this people. Let him be well versed in that method of instruction, and imbued with the spirit of missions, and willing to devote his life to that business; let him be desirous of teaching an academy for the younger class of chiefs and the most promising youths, to superintend a large school for the training of monitors, and occasionally to travel through the islands to inspect and to establish other schools; and we should regard his arrival here as an event highly encouraging to our hearts, and truly auspicious to the nation. If no such man can conveniently be sent when a reinforcement shall sail destined for these islands, and should Providence bring such a man in your way at any other

time, we presume to say that no field more promising was ever opened, than is presented to such a teacher by the Sandwich Islands;—where no prejudices exist against that mode of instruction; where the genius and habits of the people favor it; where the inhabitants are not, and cannot soon be, favored with any approach to an adequate supply of competent school-teachers; where the whole population seem desirous to be instructed, and yet have almost every thing to learn.

We hope, therefore, that the directors of the mission, who are aiming to raise the entire population of the islands to an elevated state of Christian civilization, and to get into extended operation and influence the arts, and institutions, and usages of civilized society, will not lose sight of what may hopefully be achieved by the arduous, devoted, undivided labors of another Lancaster in the Sandwich Islands.

#### *Concluding Remarks.*

In closing this long communication, in which we freely and respectfully submit to you our views, our plans, our wants, and wishes, you will allow us to express the sense of obligation, which we habitually feel, towards our friends who do not cease kindly to remember us. To you, dear sir, personally, to the Treasurer, to the Assistant Secretary, to the Prudential Committee, to the honored Board of Commissioners, and to all who unite their prayers, their alms, or influence with yours in the cause of human salvation, we desire to tender our united and cordial thanks for the constant, lively, and prayerful interest, which has been felt and manifested respecting our field, our labors, our wants, and our prospects; and for the promptitude and energy, with which the Board, and its officers, and the Christian public have hitherto extended the needful aid to the cause of this mission. This we regard as a gracious smile of heaven upon the enterprise, in which we are embarked. It is our earnest prayer, that He who has awakened that interest, and given both the desire and ability to render that aid, will mercifully continue and perfect what he has so signally begun, and that he will grant unto you and them his rich and everlasting blessing, and crown our poor services with such success, as to show to the world that, by a very feeble agency, by vastly disproportionate means, he can accomplish his great, benevolent, and glorious designs, in the conversion of this nation; and to his adorable Name alone be all the glory.

## LAHAINA.

EXTRACTS FROM THE JOURNAL OF  
MR. RICHARDS.*Remains of Idolatry.*

June 11, 1826. Sabbath. Last evening Boki called to inquire, whether it would be proper for him to go to Kanapali, to spend the Sabbath, and conduct worship with the people. On being told, that it would be proper, he immediately set sail. This place is about six miles from Lahaina, or rather the principal village is that distance, but the district is a large one, being perhaps thirty miles in circumference. The number of inhabitants in the village is about 500. Meetings have been regularly conducted at that village ever since October last; generally by Taula, Robert, or Bartimeus. Soon after they commenced attending meetings there, on one Monday morning, as they were about leaving the place, they saw, in a conspicuous part of the village, three high poles with a taper flying from their tops like ensigns. They persuaded the owners to take them down, and send them to me; and the next day, on going to my door, I found these ensigns flying in front of my own house. On inquiry I found they were the *Akua mahi ai*, which may answer perhaps to the *Ceres* of the Romans, or more literally the god of husbandry. One object of Boki in going to Kanapali was, to ascertain whether the worship of such gods is still continued, and if so, to stop it entirely. There are still, in many places on the islands, multitudes who continue in rather a secret manner to worship their old false gods, but the number is every month growing less. At Kanapali, where, six months ago, they were all adherents to the old idolatrous system, the outward forms of the Christian religion are now observed in more than half the houses. The same is true of many other places on this island.

*Execution of salutary Laws.*

13. The people assembled early this morning on the beach, to see inflicted the penalty of a law, which was proclaimed at this place by Kaahumanu, and which I mentioned in my journal nearly two years ago. Until within a few months, this law has been entirely disregarded both by the chiefs and by the people. Indeed there have been two chiefs of distinction, who have stood in the way of all law for the preservation of morality. Several months ago, a noted thief at Oahu was sentenced by Karaimoku, and Kaahumanu,

and other chiefs, and put on board a vessel in irons for transportation to the island Kahurawe. The vessel arrived at Lahaina, and by a chief here the convict was taken out, and has had his liberty ever since. But that chief God in his providence has seen fit to remove by death. A few days ago a female arrived here in irons, under the same sentence, though not for the same crime as the thief who was liberated. She had not only broken a law of the chiefs by devoting herself to the most infamous practices, but had also, both publicly and privately, expressed her contempt of all law, and that too after she had been frequently counselled by Kaahumanu, and as frequently promised reform. She had declared, that she would persevere in her iniquity, even though the chiefs should inflict the utmost penalty of the law. Last evening a council of the chiefs in Lahaina was summoned to meet this morning, and a crier went through the village inviting all the people to be present. Early in the morning, the council met, and the people assembled, and the two convicts mentioned above were brought forward.

The chiefs then unanimously expressed their approbation of the sentence that had been passed upon them by the chiefs at Oahu, and declared their determination to punish all who should be guilty of like crimes. They then called the governor of Kahurawe, to whom they committed the criminals, charging him to keep them safely; at the same time telling him, that if they escaped from the island, he would be called to account for it.

They also called on all the people to be witnesses of their determination to stop the former iniquitous practices of the islands, and assured them that they should persevere in the new course which they had adopted. The convicts were then, in presence of the people, ordered to the canoes, and the multitudes dispersed.

The effect which their proceedings will have on the minds of the people, is yet to be learned, but it can scarcely be otherwise than beneficial.

*Death by a Shark.*

14. At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late.

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The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her, and endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people, perhaps one hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim heard him scream, and perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore, and those who were standing on the beach saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two, by the shark, just above the hips, and the lower parts together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurrences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

16. Received an invitation to attend a

public dinner at the new house of Hoapiri. The practice of a formal dedication of houses, has been introduced here from the Society Islands. The manner of doing it is by giving a dinner, and the guests, while at the table, make speeches or exhortations on some religious subject. Sometimes there are not less than ten or fifteen addresses, which occupy two or three hours. I have not said any thing to encourage this practice, for I have thought that the minds of most of the people seemed more directed to the dinner, than to the addresses.

## Mission to Western Asia.

### MALTA.

#### OPERATIONS OF THE AMERICAN MISSION PRESS.

ACCORDING to a printed schedule lately received from Malta, the operations of the American Mission Press on that island, during little more than five years, that is, from August 1822 to November 1827, may be stated as follows:

The number of Books and Tracts printed is 106; of which 62 are in Modern Greek, 43 in Italian, and one in Greco-Turkish. The number of distinct pages in the Greek, is 3,504; in the Italian, 1,430; and in the Greco-Turkish, 24;—making a total of 4,958 pages. The number of editions printed in the Greek, is 78; in the Italian, 51; in the Greco-Turkish, 2;—total 130. The number of copies printed, remaining in the depository, and issued, will appear in the following table.

	Copies.		
	Printed.	In Depos.	Issued.
Greek,	71,050	13,120	57,930
Italian,	55,500	23,439	32,061
Gr. Turk.	1,500	500	1,000
<b>Total,</b>	<b>128,050</b>	<b>37,059</b>	<b>90,991</b>
	Pages.		
Greek,	3,732,000	1,151,440	2,580,560
Italian,	1,706,000	855,888	850,112
Gr. Turk.	36,000	12,000	24,000
<b>Total,</b>	<b>5,474,000</b>	<b>2,019,328</b>	<b>3,454,732</b>

The average number of pages in the Greek publications, is 56. In the Italian, it is 33.

The Arabic and Armenian types, mentioned at p. 344 of the last volume as ordered by Mr. King, had not arrived when the above schedule was prepared. They will open to the Malta press a new and exhaustless source of influence.—The active vigilance of the Pope has rendered the distribution of the Italian Tracts a matter of considerable difficulty among those for whom they are designed.

## SMYRNA.

FARTHER PARTICULARS RESPECTING  
MR. GRIDLEY.

THE death of Mr. Gridley was mentioned in our last number. Some farther particulars respecting him, extracted chiefly from a communication of Mr. Brewer to the Corresponding Secretary, will now be given.

*Smyrna, Dec. 8, 1827.*

My dear Sir,—Before this reaches you, the letter of our countryman, Mr. Langdon, will have informed you that *another* of our little number has gone down to the grave. To Egypt, and Syria, and Malta, Asia Minor must now be added, as the last resting place of your Mediterranean missionaries. Peace be to the widely separated ashes of the departed, and may the mantle of their virtues and piety rest on those who survive.

Of Mr. Gridley's history, during the short time that he was on missionary ground, his frequent communications have kept you advised. After our separation at this place, and my departure for Constantinople, in January of the present year, my dear brother, who had just then begun the study of modern Greek, continued to give such undivided and vigorous attention, that before the summer had arrived, he had begun to address an audience in that language. For this purpose he was very obligingly accommodated with the chapel of Mr. Van Lennep, the Dutch consul, from whom and whose deceased brothers, so much kindness has been experienced by previous missionaries.

Besides this, Mr. Gridley had almost constantly maintained public worship on board of our vessels of war, and American and English merchantmen, lying in the harbor. He had also examined into the state of the Greek schools in Smyrna, supplying them with Tracts, and projecting measures for their improvement. In short, during the few months of his residence among them, he seems to have produced a very considerable and favorable impression on the minds of the Greek population. His medical skill, which, though there are hospitals in Smyrna, he was beginning to employ for the benefit of the poor, must have still further recommended him to their affections.

Nor, during his hours of relaxation, had he neglected the antiquities and other objects of literary and scientific interest, in Smyrna and its vicinity. Several gentlemen speak of him as having pushed his researches beyond most of the long established residents in the place.

As the spring advanced, he made a short

visit to Sardis, Magnesia, and some of the neighboring villages. Afterwards, when his Greek master, who was likewise a good Turkish scholar, was wishing to revisit his native village, near Caisaria, the capital of the ancient Cappadocia, Mr. G. determined to accompany him. Besides improving so favorable an opportunity for learning something of the state of society in Asia Minor, and recruiting his health, which had suffered from too close application to his studies, he wished likewise to acquire the Turkish language. The importance of the Turkish will be sufficiently obvious, when it is considered that, with few exceptions, it is the exclusive language of Greeks and Armenians in Western Asia.

Accordingly, after making such a beginning with the grammar as would enable him to profit by his travelling, he left Smyrna, about the first of June. Immediately on his arrival at the place of his destination, he thus wrote under date of Endurouk, June 25th.

"This is a Greek village six miles from Caisaria, where the parents of our common friend Abraham reside. I arrived here last evening. We were met three miles out of the village, by an hundred or more Greeks, who were joyful at meeting their old friend from Smyrna.

"We were twenty days on our journey; slept usually in the open air; had cold nights, heavy dews, and not sufficient clothing. Snow was almost constantly in sight. June in the interior of Asia Minor, is as cold as May in New England. Several days I have had to wear a full winter dress. But I have taken very little cold, and never was in better health."

Speaking of his travelling firman, for which he had written me at Constantinople, and without which he had ventured on his journey, he says,—"*Should I fail of obtaining it, I shall feel that I have not neglected the proper means, and hope to cast myself on the providence of God for protection. The present pasha of Caisaria has the reputation of being a very bad man. Should any thing happen, I would flee, if possible, to the Armenian convent, three hours distant. There I should no doubt enjoy good protection; for, to use Abraham's expression, 'They are a little powerful.'*"

A month later he writes again,—"*There is now a little of the plague in the city, but I feel no apprehensions of danger from it. It is very healthy in this village. I find it a pleasant summer residence. The snows of Argeus keep the air constantly cool. The heat as yet (July 25th) has been no day oppressive. My health has most of the time been good. I lost, however, three*



days last week by a pain in the head, but I am now perfectly well. I propose to pass most of my time in the house of our friend Abraham till about the middle of October; and think we shall visit Sebor, Tokat, and Ansora on our return. I hope some time in November to be at Constantinople."

On both these occasions, he forwarded letters for the Missionary Rooms, and for his relatives. The last communication I received from him was dated August 7th, and was merely a note enclosing letters for me from America. In this he says:—"My health is tolerably good, though I have for the last three weeks lost one third of my time by head-ache, induced by too close application. I have not been three miles from the village since my first arrival. I think to-morrow to visit the Armenian monastery four hours distant."

Before leaving Constantinople, I wrote advising him, in consequence of the gathering political storm, to hasten from the interior; and I went down to Greece with the hope of enjoying his society there for the winter. But such was not the will of providence. He was not even to be spared to visit the grave of Martyn.

All that we yet know of his subsequent history, is contained in a letter from his teacher to Mr. Langdon. By him, and his relatives and countrymen, Mr. Gridley appears to have been treated with the utmost attention and kindness.

Mr. Brewer has forwarded an exact transcript of the letter of Abraham, the teacher, describing the circumstances of Mr. Gridley's illness and death; but the description is too minute, and the English too imperfect, to admit of its publication. Abraham attributes his fever to the fatigue of ascending the lofty, snow-covered mount Argeus, near Caisaria, and to the confidence reposed by Mr. Gridley in his excellent constitution, which prevented a seasonable resort to remedies against approaching disease. It is evident, however, from Mr. Gridley's correspondence from Caisaria, that his system had become predisposed to the fever of the climate and of the season.—He ascended the mountain on the 12th of September, and died fifteen days afterwards, at half past 11 in the forenoon.

Abraham's account of the treatment received by Mr. Gridley during the progress of his fatal disorder, shows that every attention was rendered, which the medical skill of the country and the most respectful kindness could bestow.

Between three and four hundred people, and the Greek priests in the vicinity, attended

at his funeral to do him honor, at which time religious services were performed after the manner of the Greek church. Abraham says, that upon the stone, which covers his grave, his name, country, profession, &c. are engraved in the Greek and Turkish languages.

It would be specially interesting to know the views and feelings of this departed missionary during those fifteen days of illness; but if they were in any measure known to Abraham, as they must have been, he cannot be supposed to have regarded them as very important. At any rate, his remarks are confined wholly to the disease and treatment of the body, and we are left to infer the state of the soul at that time from the tenor of the life in the days of health. In this connexion we recur again to the letter of his associate in the mission, Mr. Brewer.

On the 27th of September, therefore, so far as can be gathered from the letter, our dear friend ended his short course of missionary labors. A few days more than a year had elapsed, from the time of his leaving his native land. That which he has accomplished in these few months, could have been performed only by a man of most unwonted energy. This leading trait in his character, united as it was with no ordinary attainments in piety, held out the promise of great usefulness in the important sphere wherein providence had placed him. To the holy and wise, though painful dispensation which has thus removed him in the morning of his labors, it becomes us to bow with humble submission. At the same time, we may rejoice, that passing events are so obviously preparing the way for the extensive prevalence of the Gospel in the east, that a good man cannot even forsake his country and friends to come out and *die here, in vain*.—I am, dear Sir, very respectfully yours,

JOSIAH BREWER.

Mr. Temple, upon learning the decease of Mr. Gridley, wrote as follows to the Corresponding Secretary.

The early removal of Mr. Gridley, is a serious loss to the cause of missions. His progress in the Greek and Turkish language, had been very rapid, and in all the duties of a Christian missionary he had been indefatigable in no ordinary degree. He was diligently preparing Tracts in the Turkish language, with Greek characters, and had several in considerable forwardness, which it was his intention to have forwarded to Malta to be printed. Though many of his purposes have been thus broken off, there is no reason to

doubt that the best purpose of his heart is now fully accomplished.

Mr. Gridley was a native of Farmington, Conn., was graduated at Yale college in the year 1820, and received his theological education in the Seminary at Andover, Mass. He afterwards performed an active and successful agency for the Board in his native State, the greater part of which he organized into Associations and Auxiliaries on the plan now pursued, which had been devised and published by the Prudential Committee just before the commencement of his agency. After completing this service, he entered, with characteristic ardor, upon the study of medicine, intending thereby to enlarge his usefulness as a missionary. In this science he made considerable proficiency.

Mr. Gridley's offer of service to the Board was made in August 1823, near the close of his preparatory studies in theology. The language of it is expressive of much devotion to the missionary cause.

I am willing—he said,—to be employed in any way, to undertake any service, in which I can best subserve the great designs of the Board. If I have the power of calling up the attention of the churches to the wants of the heathen, and of soliciting successfully their pecuniary aid, I would gladly, for a time, bring that power into action. If my services should be needed in exploring any portion of the heathen world, I hope to be in readiness to enter upon such a labor. I expect, also, to hold myself in readiness to assist in establishing some new station, or in strengthening some station already established.

But if I am unable in any way to promote successfully the designs of the Board, or if there be any thing in my character, disposition, or circumstances, which would prevent my employing the talents which God has given me to advantage in that work, it is my earnest desire never to be connected with the Board; or should I be thus connected, and some trait should be developed, or change of circumstances take place, which would circumscribe my usefulness, I should desire, with no less earnestness, that the connexion might be immediately dissolved.

The interests of the Board will, I trust, be ever regarded by me as incomparably more important, than my own personal interest. I would rather by far retire from the field at any time, than continue in it a burden to the cause.

He was ordained as a missionary on the 25th of August 1825, in Boston; embarked

from the same place, in company with Mr. Brewer, on the 16th of August 1826; and after two months arrived at Malta, from whence he proceeded with little delay to Smyrna. Extracts from his correspondence may be found at pp. 233—236 and 265—267 of the last volume.

The concluding paragraph of a sermon, which Mr. Gridley preached in various places before leaving this country, and which we possess in manuscript, will properly conclude these notices of the departed missionary.

Let the world now cast the sneer of contempt upon the promoters of missions—let it pronounce their zeal, enthusiasm, and their sacrifices, folly—let it charge with madness him who bears the standard of the cross to insalubrious climes—let it heap its bitterest reproaches upon that female, whom love to souls constrains to forsake kindred, and friends, and native land,—and let it lavish its applauses upon that man, who makes any sacrifices to amass a fortune—let it encircle with its laurels that patriot, who sacrifices all to his country's welfare—and let it seek, on tablets of brass to immortalize that hero, who bears his country's standard where thousands are falling by his side. When that fortune shall have been scattered to the winds of heaven, and that patriot's laurels shall have faded from his brow, and that hero's monument shall have crumbled into dust, WORCESTER will still live; the name of HARRIET NEWELL will still be pleading in every Christian land with irresistible eloquence for the heathen, or proclaiming to a renovated world its obligations to that eloquence; WARREN, RICHARDS, NEWELL, will be held in grateful remembrance by India's happy millions; and the grave of PARSONS will still be known, and still will it continue to call forth the tenderest emotions—not of Christian missionaries, as there, far from the home they love, they sit and sing,

“Brother, thou art gone before us,”—

but Judah's captive, restored from more than Babylonish exile, and the Arab, reclaimed from his wanderings, and the Turk, softened down into the Christian, and the Greek, set free from more than Turkish thralldom, all, united in the bond of Christian love, shall stand around that grave, and say, **HERE LIES THE MAN, WHO LEFT ALL TO BRING THIS GLORIOUS GOSPEL TO OUR SHORES.**—Yes, when the proudest monument of human greatness shall

\* Alluding to the visit of Messrs. Fisk and King to the grave of Mr. Parsons, in January 1823. *Ed.*

have crumbled into dust, when this earth and all that is therein shall have been burned up, then shall they, who have turned many to righteousness, shine forth as the stars in the firmament, for ever and ever.

EXTRACTS FROM A LETTER OF MR. GRIDLEY.

THE letter was written at Caisaria on the 7th of August, and was addressed to Mr. Temple at Malta.

Asia Minor furnishes a boundless opening for Tracts, with an easy access, by Greek and Armenian merchants, to every part. I doubt whether there is a Greek or an Armenian village in the country, which has not one or more of its natives residing as merchants in Smyrna, or Constantinople, and these visit their families in their native villages every two or three years.

Here is a great population, almost all of whom can read and write, as they are much more generally educated in the interior, than in the seaports; and all this population are destitute almost entirely of books in a language which they understand. Cappadocia has 30,000 Greeks, and 35,000 Armenians. They all speak Turkish. Turkish Tracts in Greek and Armenian type *must*, with all possible despatch, be furnished. I have all the evidence I could ask, except that of experiment, that such Tracts would be gladly received and well used.

MR. BREWER'S VISIT TO GREECE.

THE following letter of Mr. Brewer to the Corresponding Secretary, was written previously to the one from him, which is given above, as will be perceived by the date.

*Castle of Corinth, Oct. 21, 1827.*

My dear Sir,—Since I last wrote, Mr. Hartley and myself have visited Mycone, Delos, and Tinos, in company, distributing Tracts, and making arrangements for the sale of our New Testaments at a low price. It was truly gratifying, the day after we left Mycone, to learn that the whole stock we had left there, (more than thirty,) was immediately purchased.

We wished to extend our tour to Naxos and Paros, but the daily piracies in that quarter made us relinquish our purpose. We therefore returned to Syra, and took passage for Napoli (Di Romani.) On our way, we put in at Hydra, leaving New Testaments and Tracts. From Napoli we arrived at this place yesterday, by way of Argos, under the escort of a guard of sol-

diers, politely furnished by the different authorities on our route. Hunger, the great cause which is prompting the islanders to piracies, is likewise drawing the people of the continent to robbery and bloodshed.

Here, in the quarters of the brave and hospitable commander Giavella, we meet with objects of the deepest interest. We have just dined with him and his kindred Suliotcs, all of them heroes of Missolonghi. On the walls of the apartment, are the arms, with which they triumphantly made their way through the crowds of their enemies. Our table was furnished with Indian bread and crackers, for which, our host feelingly said, they were indebted to America, while he pointed out an American stamp on the latter. Below is the site of the city, where the apostle of the Gentiles preached the Gospel for the "space of a year and six months, and where much people was gathered to the church of Christ." The few hundreds of its transient and starving inhabitants are now listening to the reading of the New Testament, which they gladly received on that condition.

I do assure you, my dear sir, we greatly rejoice, that while our countrymen are fighting the battles of Greece, and others are most generously supplying her miserable people with "the meat that perisheth," we are enabled, through the benevolence of British and American Christians, to place before them "that which endureth unto everlasting life." Every step we have taken in this interesting, suffering country has made us rejoice that we have come hither, and that we have come thus early. My journals, which I shall send in due time, will furnish you with some of the many grounds of encouragement, which the friends of humanity have for present exertions, for the establishment of schools, the distribution of the Scriptures and Tracts, the formation of small village-libraries, and the unrestrained preaching of the Gospel.

JOSIAH BREWER.

SYRIA.

LETTER FROM MR. SMITH TO THE ASSISTANT SECRETARY, DATED BEYROOT, JUNE 21, 1827.

*"Peculiar Difficulties in the way of promoting Evangelical Piety in Syria.*

My dear Brother,—I wish very much that you and other Christian friends in America could see as distinctly as we do, the trials which, in this country, come upon those who wish to walk according to the Gospel. Not that you may be dis-

couraged, but that you may be provoked to more earnest prayer, either for the removal of those difficulties, or that grace may be given to endure them.

An affecting conversation with my teacher\* this morning, gives me, at this moment, a deeper impression of this subject than usual. He is, perhaps, the most humble, affectionate, and sincere of any among us who have embraced the truth. In no respect, since he has been with me, has he given me the least reason to doubt his piety. On the contrary, his fondness for spiritual conversation, and his love of peace, (that most rare of all virtues among Arabs,) have afforded me great satisfaction. When in my house, he occasionally leads, with great propriety, the devotions of the family. In his own house, he takes great pleasure in talking on the subject of religion, with the few friends who visit him, and his mildness and affection give him a ready access to their hearts. It is delightful to see how his countenance brightens, when he is able to inform me that any of them are making progress in the truth.—But though he seems to enjoy the pleasures of religion, his situation subjects him to much despondency and anxiety. He has once been imprisoned for the sake of the Gospel, but consular influence wrested him from the hands of his persecutors. Since then, he has not ventured within the walls of the city, and has done nothing, except as employed by us. In this situation, branded with the epithet of heretic, neglected by many of his former friends (even by his mother, in her being forbidden by her priest to visit his wife, her only child,) uncertain how long he can be employed by us, and certain of persecution to an indefinite extent when his connexion with us shall cease, it would be difficult for any one to avoid despondency. Information, which arrived yesterday respecting the persecution of converted Jews in Constantinople, gave new excitement to his apprehensions; and this morning he asked me, with much earnestness, if I did not intend sometime to leave the country, saying that if any of us were going, he wished to accompany us, and that he was ready to leave wife, and friends, and all, for the sake of enjoying liberty to obey the Gospel. I expressed to him my strong regret, that those who embrace the truth should immediately leave the country, and described to him the great importance of their remaining here as examples of the power of religion, and witnesses to the truth, under the impression which I have, that those who follow the Gospel in this country, must do it with

the spirit of martyrs. I represented to him the great good, which a patient suffering for the sake of the Gospel would do, by exciting inquiry and compassion. I reminded him, that it had always been so, and directed his particular attention to the case of Asaad Shidiak. And when I mentioned, for his encouragement, how many prayers were offered up in America and England, for the friends of religion in this country, his eyes filled with tears; and indeed so important and affecting was the subject of our conversation, that I could not refrain myself. Every consideration advanced seemed to be familiar to him, and in coincidence with his own opinion; indeed he often took the argument from my mouth, and made it much more forcible than, in my broken Arabic, I was able to do. He said it was his constant prayer, that God would give patience; but it seemed that, in a moment of despondency, these important considerations had escaped him.

Laying aside, for the present, all consideration of direct and personal oppression from government, just look a moment at the situation of one in this country, who openly embraces protestant views. If we suppose him able to pursue his usual employment, so universal is dishonesty in all its various shapes, that it is almost impossible for him to engage in any branch of business, without being in some way implicated in it, besides being considered and treated by every one as a proper subject of imposition. But even this supposition we are hardly allowed to make. For if he is a merchant, who will trade with him? If he is a mechanic, who will be his customers? If he is a laborer of any description, who will employ him? No one is allowed to give him the usual salutations, much less to have any dealings with him, under a threat of the same penalties that are inflicted upon the individual himself. And the system of auricular confession, by giving the priests access to the secrets of every family, and control over the conscience of every individual, enables them to execute this denunciation to a very great extent, though, I am happy to say, not so universally as they wish. Nor can he, with any degree of confidence, look to his family-friends for countenance and support. For, in this country, in the estimation of public opinion, and even in view of government, the whole family is, to a remarkable extent, considered responsible for the conduct of any of its members. Much is thought of an unstained ancestry and family connexions, and a part of this pride of family is built upon its having remained, in all its branches, unmoveably attached to its religion. When, therefore, any one

\* Gregory Wortabet. *Ed.*



becomes a protestant, his family is disgraced. Has he sisters, or daughters? No one will ask their hand in marriage; much less, if he happens to be unmarried himself, will he be able to obtain a wife. Has he parents? They are considered and treated as in some degree guilty of his crime; if directly under the Turks, they are in danger of being oppressed by government through the intrigues of their fellow Christians; if in the mountains, they will have soldiers quartered upon them, to force them to reclaim, if possible, their sons. Thus is it for the interest of every family to use all means, both of persuasion and violence, to prevent any of its members from abandoning their religion, and to reclaim them when they have done it; so that the declaration of our Saviour, that a man's foes shall be they of his own household, is here remarkably fulfilled.

But the direct and personal oppression of government is still worse. It might be expected that the government of this empire would look with indifference upon any change which might take place in the creed of its subjects, so long as they retain the general name of believers in Christ. And this it has officially professed to do. But still it is easy for persecuting Christians to make use of the civil arm to execute their designs. It is well known, that the officers of the Turkish government, so universally noted for their avarice, derive no small part of their revenues from taxes or fines arbitrarily imposed. In doing this, however, they generally make use of some pretext, whether founded in truth or falsehood is of little consequence to them: For a man, therefore, to bring a false accusation against his neighbor, suborn witnesses to testify to its truth, and bribe the judge to pronounce the sentence of condemnation, is a pleasing occurrence to the Turk, because the bribe and the fine gratify his avarice. Thus is the poor protestant exposed to oppression to an indefinite extent, at least so far as his property and his liberty are concerned. Nor is this all: it is not by any means a thing unknown in the history of the Ottoman empire, for the prisoner at the bar to be forced to choose between a profession of Mohammedanism and death. No Christian can be said to be absolutely free from the danger of this, when arraigned before his judge on accusation touching religion, though in fact it does not often occur. Were the "followers of the Bible" to choose either of the conditions, he would receive no compassion from the more violent of his persecutors. For they say that protestantism is worse than Mohammedanism, and that death is only a just punishment for heresy. So much, and I know

not how much more, may be done where the government is in the hands of the Turks. But in the mountains, where the government is altogether under the influence of those who bear the name of Christians, and who are most devotedly attached to the see of Rome, the case is altogether worse. How far, under the guidance of their bigoted patriarch, they may yet carry persecution, we know not; we only know how far, in the case of Asaad Shidiak, they have already gone.

I need not stop to confirm these brief statements; you have seen almost every assertion established by accounts, which have been brought under your consideration in letters and journals from our brethren here. The circumstances which have attended the revival, with which God has blessed their labors, have made an interesting and important development of the state of things here. Of the subjects of this revival, one is now in Malta; one in Jerusalem, about to leave his wife, and go to Abyssinia with Messrs. Gobat and Kugler; one will soon leave for Egypt with Mr. Miller; one is in prison; and all the rest are with us. Only one has left us on his own business, and he has been within the walls of Cannoben for more than a year. Think not, my dear sir, that I write this to discourage you, and do not take it as an indication of discouragement in me. I never felt a greater zeal in the good cause in which I am engaged, than I do at this moment. Indeed, what can give the Christian greater readiness to endure privations, than to see a few around him, who have given up so much as these friends have for the sake of the Gospel? What can provoke him to greater zeal, than to know that there are many around him, who are desirous of inquiring after the truth, but are prevented by a view of the troubles and dangers, to which they know they shall certainly expose themselves, if they do? Such, no doubt, is the case with many around us; and many, many, I fear, will be found at the day of judgment to have perished in this state. Will not Christians in America pray more fervently, that these difficulties may be removed? Such prayers are our great source of encouragement; for we know that our God hears them, and without him we can do nothing. In America, a country so free from all these hindrances that they can hardly be conceived of by its inhabitants, it is easy to extol, beyond measure, the use of means, and to place too much reliance upon them; but here, such an error would be madness. With a fertile soil, and a propitious sky, the sower may confidently expect an abundant crop; but it must be remembered, that here there is a strong; and

thorny ground. On such a soil is the missionary in this country called to labor. But God can easily remove all these obstacles, and I trust he will do it in answer to prayer. Were he to turn the heart of some powerful bishop, or prince, or were he to give efficacy to the means used, so that multitudes should declare at once their adherence to the word of God, how much would the prospect brighten! I delight to anticipate the time when, by some such event, this majestic mountain before me shall be possessed by a people who fear God, and become a strong hold, whither all, who are persecuted for righteousness sake, may flee and be safe.

Yours very truly, ELI SMITH.

In an editorial article upon the mission to Syria, at pp. 212—214 of volume xxii, the following language was used, and may be repeated in connexion with the foregoing letter.

"We invite the friends and patrons of the Palestine Mission to consider the *nature of the enterprise*, and to gird up their minds for a long, and arduous, but glorious struggle. That subordinate degree of Christian heroism, of which *patience* forms but an insignificant part, will not do here. Palestine is a country, where almost every species of error and vice is found—where the force of circumstances has impressed every where the strong lineaments of party—and where Satan has erected his strong holds, and triumphantly surveys his dread munitions. The mission to that country is not for the faint-hearted, the irresolute,—for him who shrinks from the shock of arms, or the fierce and long-contested battle. It is for minds of firmer nerve, of more comprehensive views, of more unbending fortitude, which, borne upward by the promises of God, can overlook a thousand obstacles, and dangers, and disheartening occurrences, lying in the way to ultimate and triumphant success. Such are the patrons, and such the missionaries, who are adapted to this enterprise."

When these remarks were made, (in July 1826,) it was not known in this country, that a spirit of religious inquiry had been awakened to any considerable extent, by the labors of our missionaries in Syria, and it was perceived that many patrons of the cause, not considering the nature of the case, were impatient for visible tokens of success, and exhibited signs of discouragement with regard to that mission. The reader will have perceived, that the success, with which it has since pleased God to crown the labors of the missionaries, has been the occasion of more fully developing the obstacles in the way of a com-

plete triumph. Since these obstacles exist, it is expedient that they be generally known, that all may have the means of counting the cost, before joining in the work of evangelizing that country as missionaries, or by their pecuniary aid. Our general impression respecting the difficulties to be encountered, are not changed, although the first fruits have come earlier, and more abundantly, than we expected. There is, and doubtless there will be, a great demand for faith in the promises and power of God. The eye, in glancing over the fearful array of ignorance, prejudice, enmity, and opposition, will no where else find ground for unshaken confidence. But nothing is mentioned in the above letter, nor has any thing been brought to light in former communications, that could withstand such an exertion of divine power, as was witnessed on the day of pentecost. It would go far towards destroying the influence of the Pope, and blunting the sword of Mahommed, in mount Lebanon; and it would make such an impression on society, that the converts to the true faith would be sustained against the rage of their families, and would not find themselves left solitary, friendless, and without employment and the means of livelihood. And should violent persecution be raised against them, the consequences would be as in ancient times. The converts, by mutual prayer and exhortation, would encourage and strengthen each other to die nobly; and they that were scattered abroad, would every where preach the word. Persecution has not usually been able to destroy the spirit, or silence the voice of free inquiry, when once it has been awakened on the subject of religion: on the contrary, it has generally roused that spirit to greater determination, and hastened and multiplied its blessed results. Hence the maxim, which has grown out of the observations of ages of persecution, that "the blood of the martyrs is the seed of the church." Awaken freedom of inquiry to a considerable extent in Syria, and let the Scriptures be accessible to the people, and nothing can prevent the spread of right principles in religion, nor the practical influence of those principles. Piety would exist, and in numerous instances would make its light to shine, as in the cases of Wortabet and Asaad Shidiak.

The future should be contemplated in connexion with the past. If so much has been effected in so short a time, by two or three missionaries,—but imperfectly acquainted with the languages of the country, travelling but little, seldom appearing in public, scarcely

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making use of the press, and opposed by all the cunning and violence, which, in the present political relations of the Turks, can be exerted against such as are protected by British influence,—what may reasonably be expected from the greater facilities and moral power, which are preparing for the time to come?

We should avoid, however, laying too much stress on past or present success, as well as on the want of it. Our rule of duty is the command of God, and our surest encouragements are his promises. Following his commands, we shall endeavor to evangelize all nations; and relying on his promises, we shall never despair of accomplishing that mighty enterprise. "For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Mal. i, 11.

ASAAD SHIDIAK.

ALTHOUGH the journals of Mr. Bird contain frequent notices of this remarkable man, subsequently to the period when he fell into the hands of the Maronite patriarch, as well as before, we shall give the following historical account without omission or abridgment. It was prepared by Naami Latoof, the young shekh of Tripoli, so often mentioned in this work,\* and was translated from the Arabic by Mr. Bird, who thus speaks of it in a letter to the Corresponding Secretary, dated Beirut, March 28, 1827.

This account of our suffering friend, though by no means complete, may nevertheless be relied on as authentic, and is by far the most full and satisfactory account which we have been able to obtain. It was sent us, as you will see in the journal, by the friendly young shekh, Naami Latoof, who, some time previous, spent a few weeks in our families, and whose heart seems to have been touched by the truths of the Gospel. The priest, who has proved so great a benefactor to Asaad, is a relative of the shekh, and they have grown up together from childhood on the most intimate terms of familiarity and friendship. Many of the occurrences here related, the priest found written among the monks, who pass their time idly with the patriarch, and to many he was an eye wit-

ness. The account was drawn up under his own inspection. He seems a man unusually conscientious for an Arab, unusually open to conviction in argument, and has promised to do his utmost to save Asaad from further abuse, and in the end to deliver him from his state of confinement. Thus while all our own efforts have failed of essentially benefitting the poor man, the Lord, without any of our instrumentality, has raised him up a friend from the midst of his persecutors, who has already saved him from impending death, and who, we hope and pray, will soon open the way for his complete deliverance from this Syrian Inquisition.

*Brief History of Asaad Esh Shidiak, from the time of his being betrayed into the hands of the Maronile Patriarch in the spring of 1826.*

Translated from the Arabic of Naami Latoof.

When the relatives of Asaad brought him to the convent of Alma, in the district of Kesroan, and gave him up to the patriarch, the latter began by way of flattery to promise him all the worldly advantages he could bestow; but withal demanding that he should put away all the heretical notions, and all the corrupt knowledge, which the Biblemen, those enemies of the Pope, had taught him. He replied, "These things which you hold out to me, are to me of no value. I no longer trouble myself about them, for they are vain and of short duration. Every Christian is bound to think and labor and strive to be accounted worthy to hear that blessed welcome, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' As to rejecting from my mind those things which I have learned from the Biblemen, I have to say, that, for many years, I had read, occasionally, the holy Scriptures, which are able to make us wise unto salvation, but could not live according to them; for I was given to the indulgence of all wicked passions: but since my acquaintance with these men, I see myself, through the merits of my Saviour, possessed of a new heart, though it is not yet, I confess, in all respects such as I could wish it to be."

During the few days they remained in the Kesroan, the patriarch shewed him every attention, and suffered no one to oppose his opinions, saying, "The protestants, by the great sums they have given him, have blinded his eyes, and inclined him to join them, and diffuse their poisonous sentiments, so that he cannot, at once, be brought to leave them. Let him alone for the present, do nothing to oppose

\* Pages 16 and 17 of the January number are occupied chiefly with notices of this young man. At p. 17 mention is made of this historical account as in a course of preparation.—Ed.

or to offend him, until we shall arrive at Cannobeen, where we may examine into his faith and state at our leisure, and if we find that he still clings to his heresy, we then can do with him as circumstances may require." After a short time they proceeded with him to Cannobeen, and there began to use arguments to convince him of his errors, and persuade him to confess and forsake them, and embrace whatever the councils and the church had enacted;—requiring that he should surrender his conscience to the holy Catholic church, and bless all whom she blessed, and curse all whom she cursed; and this they did in the most stern and threatening manner. He replied, "It has been said, by the mouth of the Holy One, *Bless and curse not.*" They still pressed him to yield his opinions, but he said, "I can give up nothing, nor can I believe any thing but as it is written in the holy Scriptures; for in these is contained all doctrines necessary to salvation."—"But," said they, "is every thing, then, worthless, that has been ordained by the councils and the fathers?" He answered, "The councils may have enacted laws good for themselves, but we are not bound to follow them."

After urging him, day after day, to no purpose, they finally asked in despair, "Are you then still of the same sentiment?" "Of the same sentiment," said he; "I still believe and hold whatever is written in the holy Scriptures, and neither more nor less." "Will every one, then, who reads the Gospel, be saved?" "By no means;—but as it is written, 'he that hath my commands and *keepeth* them, he it is that loveth me.'" "Is it the duty of every person to possess the Gospel, and read it?" "Yes, it is the duty of every one." "For," said Paul, "if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel should shine unto them." They then reviled him, and spurned him away from their sight, and began to meditate measures of violence against him. He was separated from all around him, and compelled to take his meals by himself; and lest he should attempt to escape, a person was set over him to keep him under a constant watch. He was made to feel himself in the lowest state of disgrace, all taking the fullest liberty to reproach and ridicule him.

From this state of debasement he soon began to meditate his escape. Accordingly, one evening, just as the sun had set, and while his keeper's eye was off him, he fled. An immediate and diligent search was made for him, but he could not be found until the second day, when he was

discovered still hiding in a grove near by, for he was totally ignorant of the way he ought to take. They brought him immediately to the patriarch. When he arrived, he was met by reproaches and revilings, and the servants, by order of the patriarch, beat him, and put him into confinement. This was at Diman, a pleasant, airy situation belonging to Cannobeen, and about an hour's distance from it. Soon after this, he was taken to the latter place, when he was left a little more at large, but was always under the watch of a keeper.

One evening, when all had gone into the chapel for prayers, he lay as if he had been asleep, and the monk, his keeper, thinking him really so, went in with the rest, but took with him, as a precaution, Assad's silver inkhorn, supposing that if he should wake and think of escaping, he would not be willing to leave behind him so valuable an article. When Assad saw that all were gone, knowing the length of their prayers he at once left the convent, and ran about an hour's distance. People were despatched in search of him with all diligence, but they returned without finding him. On account of his ignorance of the way, he remained secreted near the road till the day broke, when he continued his flight until he had reached the distance of three hours or more from his prison, when a couple of men in the service of the patriarch, having been apprized of his escape by the pursuers during the night, discovered him, and called out, "Who are you? Are you Assad?" He replied, "I am Assad." They at once took him into custody, and brought him back, but without any violence or indignity, to the patriarch. A different treatment, however, awaited him at the convent. He had no sooner reached it, than they covered him with insult, beating him, and mocking him, and saying, "fool that you are, why did you answer to your name?" He replied, "God has laid a curse upon the lying mouth, and therefore I cannot use it." They said, "If you do not return to your faith and hold to all that has been ordained by the church and the fathers, you are ruined. You will die under your tortures, and go to perdition." He replied, "Whosoever shall call on the name of the Lord shall be saved. I am willing to expose myself to every indignity and suffering for the sake of him who loved us, and shed his precious blood for our salvation. These things I am bound to say and do, and I am bound to exhort you also, as beloved friends." When he had said this, they all laughed him to scorn, called him a madman, and were about to beat him for attempting, as they pretended, to make



heretics of them also. When he saw their anger he cried out, "Why are you enraged at me, and what are you about to do to me? I am a dying man like yourselves, and preach unto you that you should turn from your vanities unto the living God, who made heaven, and earth, and the sea, and all that are therein." They then renewed their cries that he was mad, and thrust him into his prison room, and locked the door upon him, and strict orders were given that no one should say any thing to him more or less. In this state he remained for some days. The patriarch then sent to him to inquire after his faith, especially respecting his trust in the images of the church, declaring to him that without faith in these, he could not be saved. He replied, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." They brought him proofs from the councils, that images were used by the fathers, and ought to be set up and worshipped in the churches, in honor of the saints, and to obtain their intercession. He answered, "I will also bring you proof from the councils, that the worship of images, and all use of them in the churches, was forbidden and reprobated by the fathers." Here they contradicted him. "Be it as it may," said he, "it is impossible for me to follow the opinions of any man or set of men, and leave the word of God behind me. This word tells me, that 'forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device.'" The messengers then quit him, and made their report to the patriarch, who left him in his prison for a considerable time, in the most abject and suffering state.

In process of time, certain individuals, possessed of a little humanity, became interested in his situation, sympathized in his sufferings, interceded for him, and procured liberty to open the prison door, so that any one who chose could go in and see him without restraint.—Again he began to meditate an attempt to escape, and on a certain evening, set off from the convent. But, as before, his ignorance of the proper path to escape in, prevented the accomplishment of his purpose. He soon saw the lighted torches streaming off in every direction in search of him, and to avoid his pursuers, turned aside a short distance, and climbed into a tree. From this situation he did not dare to come down till the night was fairly gone, when he shifted the position of his clothes, turning his cloak inside out, using his turban for a girdle and his girdle for a turban, and took his way. He had, however, not proceeded

far, when one of the patriarch's men discovered him, and called out, "Asaad, is it you?" He answered, "It is I." The man immediately caught him, like a greedy wolf, bound him, beat him, and drove him before him, as a slave, or a brute, to Canobeen. On their way they were met by many others who had been sent off in quest of him, who all united with the captor in his brutal treatment. On his arrival, the patriarch, gave immediate orders for his punishment, and they fell upon him with reproaches, caning him and smiting him with their hands; and so it was, that as often as they struck him on one cheek, he turned to them the other also. "This," said he, "is a joyful day to me. My blessed Lord and Master has said, 'Bless them that curse you, and if they strike you on the right cheek turn to them the left also.' This I have been enabled to do, and I am ready to suffer even more than this for him, who was beaten, and spit upon, and led as a sheep to the slaughter on our account." When they heard this, they fell to beating him anew, saying, "Have we need of your preaching, thou deceiver? Of what avail are such pretensions in one who is in the broad way to perdition?" He replied, "He that believeth that Jesus Christ is the Son of God, hath eternal life." "Ah," said they, "this is what blinds you. Your salvation is by faith alone in Christ; thus you cast contempt on his mother, and his saints; you deny the presence of his holy body on earth;"—and they threw him on the ground, overwhelmed with the multitude of their blows. For three successive days, he was subjected to the bastinado, by order of the patriarch, who, after that, summoned him to his presence, and demanded of him his faith. He answered, "I am a Christian, a follower of Jesus of Nazareth." Those present exhorted him to acknowledge the intercession of the saints, and to repair to them for help in this hour of trial. But he refused, saying, "My help is in him who shed his blood for sinners." "But have the saints," said they, "no intercession, and is it vain to worship them, and pray to them?" He said, "We are not taught to seek help or protection from any, but from him who is the Great Shepherd, who has said with his own blessed mouth, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' To any other than God, we are not commanded to pray or seek for refuge."

They then returned him to his prison, as before. Those who sympathized with him, went and begged him to confess that the canons of the councils were binding on all Christians, and that the images were very properly made use of in the churches.

He answered, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man." At this they turned away from him in despair and disgust, and reported to the patriarch that he was in the most settled state of obstinacy, and was doubtless possessed of a devil.

Upon this, the patriarch ordered him to be put in chains, and the door to be barred upon him, as formerly, and his food to be given him in short allowance. In this condition he remained till he was much reduced, and began to entreat them to have pity on him and take off the irons from his feet, and open the door of his prison. Some were moved by his supplications, interceded for him, unbared the door, took off his chains, and left him. He arose, walked out, and sat down with one of them and conversed. He then begged the patriarch to give him some books to copy, to rid himself of the tedium of his idleness. But he refused, nor would he suffer any to hold conversation with him.

After some days, there came into the convent two men, in the character of beggars, and wished to pass the night, but were turned away. That same night Asaad made another attempt to escape. As soon as it was discovered that he was gone, a vigorous search was made to find him, but all to no purpose. The universal cry now was, that the two men already mentioned had been sent by the protestants to steal him away for a large reward. Immediately his holiness, the patriarch, sent letters to the emeer Abdallah, informing him of Asaad's escape, and requesting him to guard the roads of the Kisroan, and search the neighborhood, if possibly Asaad might still be found lurking in that district. Accordingly search was made, Asaad was discovered among his relatives by a couple of soldiers, was bound, and taken off to the emeer, who sent him direct to the patriarch. On his arrival, he was loaded with chains, cast into a dark, filthy room, and bastinadoed, every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stone and mortar, and his food was six thin cakes of bread a day, and a scanty cup of water. In this loathsome dungeon, from which there was no passage, and to which there was no access but a small loop hole, through which they passed his food, he lay for several days; and he would lift up his voice, and cry, "Love ye the Lord Jesus Christ according as he hath loved us, and given himself to die for us. Think of me, O

ye that pass by, have pity upon me, and deliver me from these sufferings."

Now when his groans and cries were thus heard, a certain priest, who had been a former friend of Asaad, was touched with compassion. His former friendship revived, his bowels yearned over his suffering brother, and he besought every one who could speak with the patriarch, that they would intercede and endeavor to soften his feelings towards his prisoner. By dint of perseverance, the priest at length succeeded, and obtained permission to open the prison door of his friend and take off his irons. The first request he made of the priest, on his entering, was, that he would give him a little food, for he was famishing with hunger. The priest immediately brought him a little bread and cooked victuals, which he ate, and said, "The name of the Lord be blessed."

Those present again began to exhort him to turn to the mother of God, if, peradventure, she would have mercy upon him, and bring him back to the way of salvation. He answered, "If she has the power of intercession, let her intercede for us with her beloved Son." The priest was very assiduous in supplying him with every thing necessary for his comfort; in particular he obtained the return of his clothes, of which he had been partly stripped; for the snow was upon the ground, and the cold filled him with pains.

Now when the others saw the care and attentions of the priest, they said, "You have become a convert to his heretical opinions." But he replied, "God has said, 'Blessed are the merciful;' and continued firm in his purpose. His assiduity was such, that whenever he left the convent for any time, he would give money to the cook to prevail on him to supply Asaad with proper food, and attend upon him in whatever he might need. The enemies of the priest accused him to the patriarch, but they could not succeed in their object, for the priest is of blameless morals, and has a good name among all.

The priest now passed much of his time in company with Asaad; and conversed with him freely. On a certain occasion they began to converse on the subject of the cross, the priest saying it ought to be worshipped. Asaad replied, "For what reason? and where is the use of it?" The priest said, "In memory of the Saviour." Asaad.—"Why do you kiss the cross, and who has commanded it?" Priest.—"We kiss it in honor of him who hung upon it." Asaad.—"But why then do you not paint the *ass* also, and pay it all obeisance, and all honors, for our Saviour, when he rode upon the ass, was in all honor, and all paid him obeisance; but when he was on

the cross, he was in sorrow and disgrace." The priest reproved him gently for returning such an answer, and when he saw that the priest was displeased, he said, "On account of your love to me, and the favor you have done me, I wish to prove to you this point, that all religious reverence and worship and service to any but God, is vain; for it is said, 'He that heareth my word, and believeth on him that sent me, hath everlasting life,' and I have to beg of you, that you will continually search the Holy Scriptures, and pray as David prayed, 'Create in me a clean heart, O God, and renew a right spirit within me.'" During this time, one of their enemies was standing without the door, and listened to the whole conversation. This man went immediately to the patriarch, and told him all that he had heard, and that the priest was conversing with Asaad in so gentle a manner, that he was likely soon to be won over to heresy. His holiness was startled at the intelligence, and hastening down inquired the truth of the report. Asaad concealed nothing. The patriarch, however, at first, repressed his own feelings, and exhorted him in the most winning manner he could assume, promising that if he would but return to the holy church and fathers and councils, worship the images, and saints, and the mother of God, he would again immediately make him his secretary. He replied, "With regard to the opinions which I hold, I assure you I wish to hold none which are opposed to the word of God; and as to resorting to the virgin Mary, I say, as I have before said, that if she has any power of intercession, let her intercede for us. As to giving up my opinions to the church and councils, how can I do it, so long as I am possessed of satisfactory evidence that these councils are opposed to one another? We are in no need of the councils, but have sufficient light without them to guide us in the way of salvation. Moreover I can say, that I *do* surrender my opinions to the holy catholic church, for I profess the faith of the church of Christ, and unite my conscience with it."

The patriarch could no longer restrain his feelings, but broke out in the language of reproach, saying, "You are a worthless fellow, obstinately bent on maintaining your folly. I give you to understand that I am clear of your guilt. You will not be taught, but love to shew your contempt of the cross, and of the worship of the images, whose worship is only in honor of those to whose memory they are set up, and who labored and died in the service of Christ." Asaad replied, "With regard to worshipping such things as these, it is said, 'Thou shalt worship the Lord thy God and him only shalt thou serve;' and as to those

who labored and shed their blood for the Saviour, they are above our honors, for they have gone to inherit unspeakable glory in their master's presence." The patriarch was more angry than ever, and, taking off his slipper, beat both him and the priest, and drove the latter from the room, and locked the door.

After six days of additional confinement, the friendly priest again procured his release from his prison, and obtained the favor of taking the entire oversight of him. In this condition the persecuted man remains. May the Most High grant him speedy deliverance.

Feb. 15th, 1827.

### Chickasaws.

*Union of the Missionary Society of the Synod of South Carolina and Georgia with the Board, and transfer of the mission among the Chickasaws.*

THE fact that this union had been consummated, was stated at p. 56 of the number for February, and a more particular account of the transaction was promised in a future number. Such an account will be found in the following extracts from the minutes of the Synod of South Carolina and Georgia, convened in Charleston in December last.

Dec. 14, 1827. Whereas the Missionary Society of the Synod of South Carolina and Georgia has this day transferred its foreign missions to the American Board of Commissioners for Foreign Missions, and its domestic missions to the several Domestic Missionary Societies within their limits: therefore,

*Resolved*,—That this body cordially approve both these measures, and recommend the American Board of Foreign Missions, and the Domestic Missionary Society within our limits, to the patronage and favor of all our churches.

*Ordered*,—That the Rev. Dr. Leland and Messrs. Gildersleeve and Brearly be a committee to address our churches on the above subject.

Dec. 17th. Mr. Greene, Agent of the American Board of Commissioners for Foreign Missions, requested permission, through the Rev. Dr. McDowell, to lay before this body certain publications and statements relative to the proceedings of that Board, which was granted. After some remarks from Mr. Greene, it was

*Resolved*,—That the thanks of this Synod be presented to the American Board of Commissioners for Foreign Missions, through their Agent, Mr. Greene, for the

Missionary Papers presented, and the interesting communications he has made to them, and that the Synod assure the American Board of their readiness to co-operate with them as far as they can, in carrying forward their great and important work.

*Resolved*.—That the Missionary Herald be recommended to the particular patronage of the churches under our care.

The address, which was ordered by the Synod, has since appeared in the Charleston Observer. After announcing the changes which had been effected, and the reasons which had led to them, it commends the Board, in the most cordial manner, to the prayers and the patronage of the churches under the care of the Synod.

Among the reasons assigned for the transfer of the Chickasaw mission, are the following.

In the opinion of our missionaries themselves, as well as many others, it was very desirable that our establishment among the Chickasaws should be more closely united with similar establishments among the Cherokees and Choctaws, by being taken under the care of the American Board of Commissioners for Foreign Missions. Such a transfer was considered eligible because it would strengthen our missionaries, and add to their comfort and usefulness—because that Board could supply their wants with certainty and regularity, and at much less expense than we should unavoidably incur—and because the superintendence of the mission and the sending of agents would be attended with very little additional expense or trouble. These arguments in favor of such a change were corroborated by an offer on the part of the American Board to receive our mission under its guardianship, to be supported and conducted in the same manner as the other Indian missions. After maturely considering this proposal, the advantages attending its acceptance were so important and manifest, as to put an end to all hesitation upon the subject. Accordingly our Society unanimously resolved that the department of Foreign Missions, together with the establishment among the Chickasaws, be transferred to the American Board of Commissioners.

The passage subjoined is from the concluding part of the address.

We have no longer a separate sphere of action, but are united with the whole American church, of our denomination, in

one common cause. The American Board is truly a National Institution. In its support are now cordially united our own church, the Associate Reformed, the Dutch Reformed, and the Congregational churches of New England; forming a body of Christians vastly more numerous and efficient than any other denomination in America. Besides, the operations of that Board are extensive and magnificent, in a degree wholly unexampled on this continent. If carried forward, they must eventuate in the conversion of the world. And yet they are as far as possible removed from whatever is extravagant, or visionary. Their success is not now matter of speculation, but history. Divine Providence has signally crowned them with a success, which has filled the civilized world with wonder. Indeed all the friends of that Board of Missions may well exclaim, *What hath God wrought!* From small and unpromising beginnings, He has raised them up to the possession of a moral influence, which is felt in the four quarters of the globe. He has opened the hearts of Christians, to place at their disposal seven or eight hundred thousand dollars, in fifteen years, which sum has all been expended in the most benevolent Christian establishments in heathen nations. He has inspired with a holy, devoted zeal men of talents, learning and piety, who have willingly offered to go forth into distant, barbarous lands, to spend their lives in missionary labor. He has opened avenues of access to the heathen, in a most unexpected manner, and removed obstacles, which could not have been surmounted, and opposition which could not have been overcome, by any human power. How strikingly manifested, in the past history and present state of that Institution, are the hand and counsels of the Most High. No spectacle on earth can be more delightful and impressive. Behold a little band of the servants of Christ uniting together to effect a moral revolution in half the world by introducing the Gospel. Without wealth or political influence they went forward to the mighty enterprise in the strength of the Lord of Hosts. Contemplate now their achievements in the brief space of fifteen years. In the forests of the west, in Bombay, and Ceylon, in the Islands of the Pacific, and on the plains of Palestine they have built fortresses for the defence and propagation of Christianity. Numerous flourishing schools have been established, among various pagan nations, where more than thirty thousand of the children of idolaters are now enjoying the blessings of Christian education.



## Foreign Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Charges against the Society by the Quarterly Review.*

THE last number (pp. 83—86) contained a summary statement of the proceedings of this noble institution;—exhibiting the number of editions of the Scriptures printed, and in how many languages and dialects; the number of copies issued from the Society's depository; and the results, actual and anticipated, of the controversy respecting the Apocrypha.

During the progress of this controversy, an attack was made upon the Society by the *Quarterly Review*, of the same general character, for fairness and veracity, with the attack which had been made, in a previous number of that journal, upon the American mission at the Sandwich Islands. As the *Quarterly Review* is republished in this country, it may be well briefly to point out a few of the many misstatements in the article above referred to. In doing this, we avail ourselves of a defence of the Society, written by Thomas Pell Platt, Fellow of Trinity College, Cambridge, and published during the last year.

Among the numerous REPRINTS of the Society, the Reviewer selected the Welsh Bible, and the Irish Testament, as the most vulnerable points of attack. With respect to the former, he says:

"The Directors of this Institution (the Bible Society) devolved the selection of a proper text, and the revision of their new edition, upon a Mr. Thomas Charles, an apostatized clergyman from the Established Church, and at that time an itinerant preacher among the Calvinistic Methodists. Who or what recommended him to the Managers of the Society, we do not happen to know. The result, however, proved exactly what might have been anticipated; he introduced so many unauthorised innovations, by way of *improving* the version, that one of the Welsh bishops found himself called upon to remonstrate with the Committee. Finding that the heads of our church were not to be taken by surprise, the Directors were constrained to suppress the edition; and, up to this day, the inhabitants of Wales are deprived of the benefit which the Managers of the Bible Society intended to confer upon them by Mr. Thomas Charles's new readings of the word of God."

A representation was, indeed, made against the plan which Mr. Charles intended to fol-

low in his edition; but it was against this part of it, and this only, that he was attempting to improve the *system of orthography*. The representation was not made, however, by a "Welsh bishop," but by the Rev. John Roberts, the present Rector of Tremerchion, who is now an active member of one of the Society's Auxiliaries. Nor was an edition of the Welsh Bible ever suppressed: the discussion above mentioned took place while the copy was preparing for press. No fault has ever been found with the Welsh Bibles and Testaments which have been actually printed; and the number of these has been, up to the present time, 97,598 Bibles, and 156,697 Testaments.

It may still be said—But why was the "apostatized clergyman," Mr. Charles, employed at all?—Mr. Charles, it is true, was no longer officiating as a clergyman of the Established Church: but the man who labored, without earthly gain or reward, for thirty years, in travelling, in preaching, and in setting up schools among his then ignorant countrymen in Wales—who himself prepared and sent forth twenty teachers fitted to instruct in those schools, whence afterwards the light of religious education spread over the whole face of the country—such a man, surely, may rather be called an apostle, than an apostate. And "what recommended him to the Managers of the Society," those who have read its early history know well; for it was from his urgent calls for a supply of the Welsh Scriptures, that the Society itself first took rise.

We next come to the Reviewer's charges against the proceedings in relation to the *Irish Testament*.

Here, "again, the same evil genius which introduced Mr. Charles to their favor, led them, (the Committee of the Bible Society) to fix upon one Mr. McQuig, who had formerly been a preacher among the Wesleyan Methodists, and who had been expelled from this connexion for repeated misconduct; and again, the results were such as might have been expected. The principal object of *The Irish Society* is, as every one knows, to promote the cultivation of the Irish language. Most of the members composing this Association are also subscribers to the Bible Society; none of their proceedings can, therefore, be represented as flowing from dislike or jealousy of that institution. At a meeting of the Irish Society, held in Dublin on the 22d November 1822, a Resolution was proposed by John Leslie Foster, Esq., seconded by the Right Honorable George Daly, and carried, we believe, without one dissentient voice, stating, 'That, after a full inquiry, the members of this Society feel satisfied that

material and very numerous errors exist in the Irish version of the New Testament edited by the British and Foreign Bible Society."

The force of this charge is wholly destroyed by the statements of Mr. Platt, which are not very honorable to the Reviewer. Our limits do not permit them to be copied, nor are they of such a nature as to be satisfactorily abridged. It may suffice to glance at the following facts. Mr. M'Quig is not known to have been censured for misconduct by the Wesleyan Methodists. He was introduced to the Committee of the Bible Society by Dr. Adam Clarke, one of the most distinguished members of the Wesleyan body; and his conduct as editor was always satisfactory, not only to the Society, but to gentlemen of the highest respectability in Ireland, under whose superintendence he performed most of his editorial duties. The Irish Society appear in some way to have fallen into a mistake as to the version adopted by the Bible Society; for in the same resolution that is quoted by the Reviewer, they recommend Bidell's and Daniel's Irish version as, "with comparatively few and unimportant exceptions, a literal and faithful translation, and as having been received with approbation for nearly 140 years;" and this happens to have been the very one, which the Society had adopted, and resolved to print. This is the version, edited by Mr. M'Quig, which one of the Secretaries of the Irish Society solicited in the following manner of the President of the Bible Society, nearly a year after the adoption of the above mentioned resolution.

"Dublin Castle, August 12, 1823.

"MY LORD,

"A generous grant of 5,000 Testaments was made to us, we understand, long since. One thousand has been received: two more, we now hear, have been ordered to be struck off. But why suffer us to languish for these tardy dribblets? Why defraud the long-*ing aborigines* of this island, many of them daily dropping into eternity, of the important residue? My Lord. I may speak strongly, but the case is most affecting. Our countrymen are imploring us for the records of salvation, but we are compelled to dole them out with the most distressing parsimony. We have often expressed our gratitude for the assistance you have already rendered us; nothing can efface the sense of it: I only wish to have it deepened.

J. D'ARCY SIRR."

With respect to the reprints of *foreign versions*, the Reviewer affirms, that the Committee of the Bible Society "seem to stumble on the most incompetent editor, that could have been discovered."—To this charge Mr. Platt ironically replies—

Such has, doubtless, been the case with the Carshun and Syriac, edited by M. Sylvestre de Sacy of Paris; with the Syriac, Arabic, and Malay, edited by Professor Lee; with the Arabic, edited by Dr. Macbride; with the Coptic, edited by Professor Lee and the Rev. H. Tattam; with the Ancient and Modern Greek, edited by the Rev. Josiah Pratt, and the Rev. G. C. Renouard; with the French, edited by the Rev. D. Chabrand, of Toulouse, and the Rev. J. Monod, jun. of Paris.—Of my own competency or incompetency as an editor, (he adds,) it is not for me to speak. The reprints which I have edited have been, the Ethiopic Gospels, Syriac Testament, and Ancient and Modern Greek Testament.

Mr. Platt comes to the charges, which refer to the TRANSLATIONS PRINTED FOR THE FIRST TIME, by the Bible Society.

And here, while the Reviewer "lays it down as a general principle, admitting of very rare, if of any, exceptions, that the translator of the sacred writings ought to possess a critical acquaintance with the Original, together with an intimate and vernacular knowledge of the language into which he engages to translate them," he says that, "in the execution of all the versions which have been printed for the first time under the auspices of the Committee of the Bible Society, principles have been allowed to prevail, for which we can discover no precedent in the annals of any previous translations."—"The translators," for instance, in one case at least, "are uneducated men, totally unacquainted with the original languages of the Scriptures, and having a knowledge of the language into which they translate, which their eulogists can only venture to call 'pretty complete.'"—"For any thing we can see," he says in another place, "the case stands thus: from whatever quarter new translations may be offered, they are immediately accepted and printed, without any satisfactory evidence of the competency of the individuals by whom they have been executed."

Now here, from my own experience and from recorded facts, I will venture to assert, that the principles upon which the Committee have uniformly acted, have been these:—that it is most desirable and most important to get a translation made directly from the Hebrew and Greek Originals, when men can be found able to make such a translation; but that, when such men cannot be found, it is better, FAR BETTER, to publish among a people merely the version of a version, than to leave them in utter ignorance of the word of God: provided always, that the version so produced should either have undergone a revision by some person acquainted with the Originals; or, in extreme cases, as those of the North-American Indian languages, where it is impossible to obtain such a revision, that it should be certified, on the best testimony that may be had, to be a faithful transcript of the version that it professes to follow.

After referring to the manner in which bishop Bidell's Irish version was obtained, in order to show that these principles are not new, Mr. Platt proceeds:

Here was a case, however, in which, in the revision, the Original could be consulted. And how does this differ from the case of the Persian Pentateuch, translated from the Arabic, and sent to this country to undergo, the revision of Professor Lee;—or from that of Sabat's Arabic Testament, revised by Martyn and Mr. Thomason in India; and, on a second edition, again revised by Professors Lee and Macbride in this country;—or from that of the Amharic, translated from the Arabic by a native Abyssinian, under the inspection of a learned French Orientalist, and revised in this country by Professor Lee and myself?

And then, as to the incompetency of the translators employed:—there is the Modern Greek version, executed by a bishop of the Greek Church, revised by ecclesiastics appointed by the Synod at Constantinople, and printed in this country under the inspection of the Rev. Mr. Renouard (late Arabic Reader at Cambridge, and formerly Chaplain at Smyrna) and myself—the Modern Armenian version, executed by M. Zohrab, of Paris—the Calmuc Gospels, translated by Mr. J. J. Schmidt, of St. Petersburg, the first Mongolian and Calmuc scholar in Europe. I might go on with the list; but I have said enough to shew how justly the Reviewer remarks:—

"After the most careful and patient investigation, we are obliged to state, that, without one single exception, the new versions which have appeared, either at the direct expense or under the immediate sanction of the East-street Committee, have either been executed by incompetent translators, or printed without having been subjected to a proper revision."

The Reviewer brings distinct charges against five versions, viz. the Mohawk, Calmuc, Chinese, Turkish, and Bengalee. Yet he does not appear to have any knowledge of the actual merits of one of these translations. His evidence, where he brings any, is generally circumstantial and presumptive; rarely direct and positive. The three first of these versions he condemns merely on the ground of presumed incompetency in the translators.

Mr. Platt justifies the Mohawk version by extracts from the ninth and tenth Reports of the American Bible Society.—The Calmuc, he says, was not the sole work of the Moravian missionaries, as the Reviewer represented and perhaps believed, but chiefly of Mr. J. J. Schmidt, who has been declared by the celebrated Klaproth, though an antagonist, to possess a rare acquaintance with the Calmuc language. It does not appear, however, but that the Moravian missionaries could have produced a translation sufficiently good to be very properly distributed by a Bible Society.—And what proof had the Reviewer of the incompetency of Dr. Morrison? Simply Dr. Morrison's own statements respecting himself, such as natural modesty and diffidence might induce any man to make! These the Re-

viewer regards as sufficient evidence of the translator's ignorance of Chinese. Mr. Platt produces a letter from Sir George Staunton, in which that competent judge affirms Dr. Morrison to be unquestionably pre-eminent as a Chinese scholar. He also states a fact, on the authority of Lord Amherst, in which the intimate acquaintance of Dr. M. with the language was most strikingly evinced; and then proceeds to silence the Reviewer, by reference to a former opinion given in the Quarterly Review, of the labors in Chinese literature of this distinguished missionary.

A copy of Dr. Morrison's translation of the entire Bible in Chinese now lies before us. It was issued in 1823, since the publication of his Dictionary. Now whatever we are to think of his first edition of the Testament, surely the Reviewer will not have much to say against his work in this latter edition of the whole Scriptures. For how is his Dictionary announced in Kingsbury's Oriental Catalogue?

"Dictionary of the Chinese Language, in Three Parts. By R. Morrison, D. D.; viz. 1st. Chinese and English," &c. &c.

"Dr. Morrison's 'Dictionary of the Chinese Language' may be considered as the most important work in Chinese Literature that has yet reached Europe."—QUARTERLY REVIEW.

The Reviewer's strictures upon the Turkish translation, will be given at length, and the statements of Mr. Platt in reply, with one omission.

"Some most miserable details of their (the Committee's) style of management occur in the history of their Turkish New Testament. The text was that of a Polish renegade, which had lain in MS. for more than a hundred years; and no sooner was it published in 1818, than Dr. Henderson, and other friends and agents of the Society, began to complain, that, in addition to prevailing errors of mere style, florid affectation, and so forth, important additions, and still more important omissions, deprived this version of all just title to respect and support. The Society got some of the Parisian literati to bolster up their Turkish Testament with their certificates; but the issue was, that some hundreds of gross errors were acknowledged. And here comes the curious part of the story,—how were these errors to be corrected? The Directors of the British and Foreign Bible Society made cancells in their book; that is, they printed anew the leaves containing the most horrible blunders—in number, fifty-one,—and sent out bundles of these corrected leaves to Turkey, to be distributed among those who had previously acquired the books. These persons were, of course, easy to be found; when found, it was easy to persuade them to have their Testaments taken out of the binding and rebound with the new leaves; and the whole affair, when completed, could not fail to inspire the proprietors of the Turkish Testament with sentiments of redoubled confidence in the purity of its text."

Now, in this case, I am ready to admit that there was some misunderstanding, at the outset, in the directions given to Professor Kieffer, the editor. He was led to believe that the text of his MS. should be implicitly followed; and he appears accordingly to have done so, without collating it, as he went on, with the original. In consequence, several errors were afterwards discovered. But here my admissions stop.—The rest of the Reviewer's statement is a gross misrepresentation. The real case was this:—

Not more than 100 Testaments at most, if so many, had been issued, so far as I can ascertain, when notice of these errors was received. The circulation was immediately suspended, and Professor Kieffer set to revise the text. He furnished a list of errata, drawn up with scrupulous minuteness; which list was referred to the examination of a sub-committee, assisted on the occasion, by a well-known Biblical critic, the Rev. T. Hartwell Horne. The sub-committee found the greater part of the faults pointed out to be so utterly insignificant, that it would be quite useless to disfigure the work by noticing them; and a table was drawn up, to be appended to the Testament, containing all that could be considered of the least importance; in number, 49. But even of these there was not one that appeared directly to affect any point of faith or practice. Those that appeared to do so, were remedied in another and more effectual way, by cancelling the leaves on which they occurred. The leaves so cancelled were in number, eight. Having already observed that scarcely any copies had yet been issued, I need scarcely add, that the whole story about sending bundles of leaves to Turkey, to be inserted in copies already in circulation, is a mere fiction: its falsehood is as gross, as the charge which it conveys is insulting.

Nor is it just to speak thus contemptuously of the translator of this version—Ali Bey, or Bobovius, as his name is written in the Latin form. In Turkish learning he was indisputably most eminent. At Constantinople, he was the instructor of the celebrated Meninski, by whom one of his works is frequently quoted, in his Turkish Lexicon.

The controversy which arose upon the style of this version, between Dr. Henderson and Professor Lee, I by no means overlook as unimportant; but to go into such a matter fully, in this place, would obviously be impossible: suffice it to say, that Dr. Henderson himself, in his last pamphlet, appears to express his satisfaction with the new edition of this work, now going through the press at Paris.

Nine or ten closely printed pages are occupied by Mr. Platt in doing justice to the labors of the Serampore missionaries, by whom the Bengalee translation was made, and to the Bible Society which patronized them; nor does it seem possible for a candid mind, after reading his statements, to take part with the Reviewer against the accused. Our limits will not admit of farther extracts. For general remarks upon the translations

executed at Serampore, we refer to the xxi volume of this work, pp. 111—115.

Some of our readers may think, that we have devoted more time and space to this article than was advisable. But they will please to remember, what was stated at the commencement of this article, that the Quarterly Review is reprinted in this country, and has many readers; that few persons are so well acquainted with the religious character of that journal, as to know precisely how much credence should be awarded to its charges against the evangelical institutions and enterprises of the day; and that it is of vast importance to the prosperity of these institutions and enterprises, that they enjoy all that public confidence to which they are fairly entitled.

We are glad to be informed, that the publisher of the Quarterly Review has found himself constrained so far to do justice to the Bible Society, as to stitch into a late number of that work the third edition of Mr. Platt's Reply.

## India.

### CHUNAR.

Chunar is a town on the Ganges, a few miles above Benares, and is a station for invalids of the British army. It has been occupied by the Church Missionary Society since the year 1314. Benares is known to the reader as the ancient seat of brahminical learning, and the "holy city" of their religion. Its inhabitants, in 1803, were 582,000. Its distance from Calcutta is 460 miles north-west, by way of Birbhoor; but, by that of Moorshedabad, 565. The proximity of Chunar to this city renders it the more important as a missionary station, and imparts greater interest to the tokens of success, which are exhibited in the following extracts from the journal of Mr. Rowley, missionary at Chunar, lately published in the London Missionary Register.

#### INCREASING INFLUENCE OF THE GOSPEL.

Feb. 17, 1826. This evening, for the first time, had public preaching in the Bazaar school; addressed the people, about 50 in number, from Matt. xxviii. Though I went tremblingly and fearing toward the place, yet the scene was so encouraging, that I feel thankful for this beginning—a day for which I have been longing for years: gave notice that there would be Hindostanee preaching here twice a week.

March 1. For the last few days, two lads of the Persian school have been disputing with a native Christian; and to-day came to me, wishing to know whether Christ was God; and how he, as God, could suffer: they also



asked whether God could not forgive sinners without so much difficulty as is stated in the New Testament. They were told that it was not customary, in making purchases, to pay an infinitely greater price than the thing is worth; so we might suppose, that if salvation could have been obtained upon easier terms, the Son of God would not have suffered what he did for sinners: they were also told that every other system of religion could be proved to be of man's invention: gave them a Testament, and a copy of Sellon's Abridgment.

3. This evening, preached, from Matt. viii. on the leper; the crowd was very great. During the service, a pundit, a stranger, who has been here for the last four or five days, tried to interrupt me with questions; but was soon silenced by the people present, and desired to wait till the service was ended. On being at leisure, I desired that all who had any thing to say would step forward; when the pundit appeared, and asked, "Who is Jesus Christ?" I replied, "The Creator and Preserver of the world, and unto whom we must render an account of all our actions." He rejoined, "I do already know my God."—"From what source have you obtained this knowledge?" "From the Vedas."—"How do the Vedas describe him? Do they not say that he is without parts, quality, &c.?" "The Vedas do not render one but several descriptions of him."—"Yes: one Vedam directs you to the eastward, another to the westward, a third to the northward, and a fourth to the southward; and thus one contradicts the other: which of them are we to believe?" In reply, he said many things irrelevant to the point in hand, and strove to evade the question. He then said that he, as a brahmin, was Rajah of the 18 Burmans: on being questioned respecting them, he betrayed his ignorance, and lowered himself and his cause. This man had previously given it out to the people, that he would attack me publicly in the Bazaar, and thereby expose me before the people.

4. Was told to-day, that the preaching in the Bazaar has caused a stir among the people.

April 7. This evening, several lads of the Persian school came and put the following questions: 1. "Is Christ the Word mentioned in the first chapter of St. John?" 2. "Is he God?" 3. "Is he two or one person?" 4. "If Christ came to save sinners, why do not sinners become pure and perfectly free from all remains of sin?" 5. "Did not God create evil as well as good?" They seemed satisfied with the answers given. As the fourth is a question or objection which I had never before heard started, I shall state my reply: they were told that the spirit of every believer was renewed, and the work of sanctification progressive during life and perfected at death; but carnal nature remained in its fleshly state till it should be purged in the grave. To confirm this, I spoke to them from Romans vii, and also from the Psalms.

10. A cloth-merchant who had received a Tract or two, came, bringing with him a villager, a brahmin, who became so captivated with hearing him read, that he would not leave him without obtaining the Tract. The man heard the Tract again at my quarters, and received that and another: on being ridiculed by the people he replied, "They alone are beloved of God who serve him." On

sending round a paper for subscriptions for a chapel and school in the Bazaar, it met with greater success than could have been expected. Blessed be God!

12. A Hindoo lad, about 15 years of age, came and said that his father locked him up last evening, and would not permit him to attend the preaching. This lad has been very attentive, and much attached to us since we commenced in the Bazaar; he remonstrated with his parents, by saying that he would not go to hell with them by adhering to idolatry.

14. The lad mentioned on the 12th came, and said that there was a punchyt (jury) of several of his relations held over him, accusing him for having become a Christian: he answered, that they did not know what the term meant—that one that devoted himself to God was a Christian. For this boldness, he was stripped of his goodly-colored turban and other garments, so that he might be ashamed to come hither: his father had previously held out a bait to him, of squandering half his goods, provided he desisted from coming to us: he, however, found his way out; and came, clad in the dress of a native Christian. In the evening, two of us preached in the Bazaar.

16. Sunday.—An invalid sepyo came, and manifested deep convictions of sin, of the folly of other systems, and of the soundness of the Christian religion. He greatly lamented that he was not introduced to me before. He said that he was a Mussulman, and an inquirer after truth; and that, having associated for several years with Cuvierites, he preferred their system of religion to that of the Koran, and had consequently attached himself to them and kept aloof from Mussulmans: but, having for some time heard the preaching in the Bazaar, he is clearly led to see that Cuvier also is in error, and that Satan has had a hand in forming his system: he plainly perceives that it is his indispensable duty to embrace the religion of Jesus, and he is resolved to do it: though he regrets that he has lived to his age (55 years) without the knowledge of him, yet he hopes it is not too late, so as he does but now close with Christ. He now begged for a copy of the Gospel, which was granted him. All that the man said indicated his being under the influence of the Holy Spirit.

June 10. A native Christian returned from his village, about 40 miles distant, bringing with him a devotee; who, though yet a young man, left his parents 15 years ago, and has been on a pilgrimage ever since to the different places prescribed in the Shasters; but never found any system whereon he might build his happiness, and consequently did not become a disciple to any sect or party. Being an old acquaintance, the native Christian, pitying his deplorable state, argued with him; and soon overcame all that he had to say in defence of the different systems. On hearing him read the doctrines of Christianity from a Tract, and having a good deal of conversation, he agreed to follow the Christian to the place whence he had obtained the knowledge of these doctrines contained in it; telling him, at the same time, that he would leave the place if his mind was not satisfied with the system, that it was from God: the man laid aside his ascetic garb, and came hither clad like others: in the evening they attended the preaching in the Bazaar from John viii. 36: the devotee ac-

knowledgeed that he had never heard such things, nor had he a word to say against what he had heard.

12. To-day read, spoke, and prayed with the devotee. An old inquirer after the truth, but whose mind now seems perfectly at rest as to Christianity being the only system of divine revelation, joined the Christians at church on his knees; which he could never do before for fear of his neighbors. The devotee also joins the Christians: he spoke as if his mind was made up: he had frequently thought whether he should for ever be left destitute of the truth, in search of which he had forsaken his friends. A young lad of the Persian school came, complaining bitterly of his father; who had torn his New Testament merely because he made it his constant companion.

20. A devotee came with several others; and wished to hear something of Christianity: a Tract was read containing the fundamentals, which seemed to please him much. He said he had heard of Mohun Dass (a fellow-disciple) having embraced Christianity; which caused him to come and inquire. He accompanied me to the Bazaar in the evening, and heard the preaching: he seemed to approve of all that he had heard.

23. An old disciple though not yet baptized, said that he sees, more and more, that baptism is indispensable—that it was our Lord's command, and the subject of his discourse with Nicodemus—that he has, therefore, no peace so long as he does not obey that as well as his other commands—that he sees his own insufficiency, and the need of such a Saviour as Christ—and that he anxiously looks out for an opportunity, when he may do it with the least inconvenience and offence. On hearing that his son was expected here shortly, he rejoiced in hope that he might join him; that thereby they might strengthen and countenance each other.

25. Nathaniel, the baptized sepy, said, that, while sitting in a groupe of Hindoos and Mussulmans the other day, he was suddenly accosted by one of the Mussulmans as to whose disciple he was.—“I am Jesus Christ's disciple.” Several exclaimed, “Fie! fie! Could you think of preferring Christ to Mahommed?” He replied, “What more can you make of Mahommed than a destroyer? whereas Christ was compassion itself.” A great deal more to the same effect passed. He had now a few simple and strong arguments put into his mouth; viz. to compare Christ and Mahommed, 1st. In their birth; 2d. in their life, &c.; 3d. in their death; with Christ's resurrection, &c. These would be sufficient to overturn all that the Mahomedans can bring forward in favor of their religion.

The devotee, noticed on the 10th, continues steady and assiduous in learning and in all Christian ordinances.

July 11. An old woman arrived here a few days since, to whom immense crowds of the female sex are rendering all the honor and pecuniary offerings which superstition and deceit can extort from them; merely because it is gone abroad, that she is under the influence of the Deity, and thereby produces milk from her forehead! She is cunning enough to keep within doors, secluded from investigation; and she makes her appearance occasionally, to gratify the spectators with a few drops of white liquid resembling milk on her

forehead: this deceit is quite sufficient to draw thousands of these deluded creatures; who seem ready to believe every lie which the father of lies can invent to rivet them in their chains. Another impostor, a devotee, was seen at Chunar a short time back, who pretended to draw water from a well without any cord, and to cause a lamp to burn by the application of water. These impostors prevail for a few days, till the cheat begins to be discovered; and then they are obliged to decamp to some other place: they, notwithstanding, generally get enough to subsist upon for several months; and have, besides, divine honors paid them.

12. Sent out a native Christian, and another who is altogether devoted to the work, to visit the friends of the former, twelve miles distant: the man had not seen his relations since he became a Christian, now ten months. They took a sufficient number of Tracts for distribution. In their way to the village, they visited two or three places, where they had long arguments with several persons. During the two days which they remained at the Christian's friends, they were engaged day and night, till they actually dropped off to rest. Even while getting their food, 15 or 20 persons continued about them, putting questions, &c. To write all that passed while they were out would fill a good-sized volume. I shall, therefore, translate here only the conversation which took place in the first village to which they came.

They met, at this village, with two pundits; who being asked whether they were learned men replied in the affirmative. They were offered the Tracts entitled the “Fundamentals of Christianity,” and “Sin no Trifle” previous to accepting them, they desired to be acquainted with the subject of the Tracts: they were told that they contained the way of salvation. The pundits instantly rejoined, “What! do neither the four Vedas, nor the six Shasters, nor the eighteen Poorans declare the way of eternal life, that you should distribute these works?” Answer—“Investigation will shew whether there be salvation in these books.” The pundits then said, “Many great sages and saints have investigated before us, and have established the truth among us.” Having so said, they walked off abruptly. Being grieved at such conduct, the Christian and his companion repeated some appropriate lines from one of the Tracts; the purport of which is, “I entreat you all with joined hands,” (the most humble posture) “credit what I say: Brethren! believe in Christ, so that you may obtain the boon of salvation, escape all the torments of hell, and for ever enjoy the felicity of heaven.” These lines so affected the pundits, that they invited our pilgrims to come and enter into conversation. Seating themselves in a shop, they repeated a passage, setting forth that Ram and Gung descended upon earth to deliver the saints from injury: “and,” said they, “these are the saviours: the Vedas, Poorans, and Shasters all witness to these facts.” They were questioned, then, as to what are the marks of a saint. A pundit replied, “To establish one's mind, renounce all things, and contemplate the name of Ramchunder—this is to be a saint.” Q.—“Are there any now-a-days of this description, whose minds do not waver?” Ans. “I have heard of such, but have never seen them.”

The other pundit said, "Why have you not seen such persons? to this day there are many sadhs and holy men." The first man that spoke, replied, "It is not an easy matter to prevent one's mind from wandering, nor do I believe any can keep the mind from launching forth into a thousand things; and even Maha Dea (the great god) was not able to keep his thoughts from roving." They were now told, "This being the case, how then can the sinner obtain salvation? The pundit answered, "True, we cannot save ourselves: but do you now say something about the way of salvation." They then commenced reading from the Tract, in verse, till they came to that part where it is written that "God so loved men that he laid down his own life a ransom for them." The pundit said, "What you say is very right; for God has been so gracious as to lay down his life a ransom for sinners." They were then told, "Herein is God's mercy revealed, that the Lord himself died for sinners; but as to Ram, he made wars—he did nothing for us: on account of a woman, he slew so many persons, but saved none; and as to the Gunga, you see how many perish in it by drowning; if she were merciful, would any person perish in her! Hence it appears, that Gunga is only lifeless matter." The pundit replied, "It is true, compassion cannot be proved to exist in her." They questioned—"In whom does compassion exist?" Ans. "Compassion is to be found in Esa Messee (Jesus Christ); for the Lord died for sinners, and took our sins upon himself, and has made his righteousness over to us. On this bestower of salvation, even on the Lord Jesus Christ, let us exercise faith; so that we may obtain pardon and deliverance from sin." The pundit then replied, "I have hitherto heard that those who serve God are to be saved, but never heard such a thing as that sinners are to be saved: explain yourself more fully." They then said, "When the first man became a sinner by his own works, then God revealed his mercy, took upon himself our nature, fulfilled the law for us, and suffered the penalty due to our transgression; and, in lieu of our sins, made over his righteousness to us. To believe in him, and to pray to him, is our salvation. The Saviour's name is the Lord Jesus Christ." The pundit seemed highly pleased, and gladly accepted the Tracts and returned home.

The foregoing conversation will give an idea how our friends spent their time, and of the conversations and arguments which took place. Many of the brahmins and devotees, who keep the people in gross darkness and led them captive at their will, exclaimed, from time to time, in order to deter them from accepting the books, "There is a charm in these books! and whosoever either hears or reads them is sure to be overcome by them—to be a convert to their doctrines—and to be lost to the Hindoo systems, which have prevailed from time immemorial!" Many of these people would not so much as hear, much less touch or accept them; and did all in their power to dissuade others from taking them. One shrewd fellow, seeing the brahmin renouncing all manner of distinction and associating himself with the Christian in this work, exclaimed, with confidence, "This religion is spread! is spread! now nothing can hinder it!" On the fourth day, highly gratified with their

visit, they returned. The friends of the Christian did all in their power to detain him, and entreated him to return and settle among them; but he said, he would do no such thing, unless they renounced idolatry and believed in Christ.

July 25. A snake-catcher, being stung by an immense cobra-capella, was brought to me nearly in a state of insensibility. The poison had operated too powerfully to be expelled; he died in about half-an-hour. The natives, notwithstanding, thought that he would be restored to life. The next morning, they put the corpse in a boat, and took it down the river 16 miles, to Ramnagar; to a devotee, who pretended to possess power to restore such to life. They were, however, compelled to bring it back on the third day in a state of putrefaction. It is notorious throughout the town, that this snake-catching fakere pretended to possess charms to prevent the effects of poison. A few hours previous to his death, he was invited to a shop-keeper's to catch a snake which was seen in an inner apartment; he went, it is said, with the snake which stung him folded round his waist; but it appears, that, while seeking for an opportunity to disengage the creature without being discovered, in the course of the process the snake bit him close to his hip-bone: the poison began instantly to operate: he would not, however, for shame, discover what had taken place; but only complained of excessive heat, instantly went home, and did all he could to counteract the poison, but without effect: it was then that he requested to be conveyed to the doctor's, and was brought to me: the people are become very suspicious of these men; knowing that they are in the habit of letting loose snakes of their own, and pretending to catch those for which they were seeking.

Aug. 3. After Hindostanee service this evening, a woman, just as she reached the outer gate of the church-yard, swooned away. I administered several doses of eau-de-luce, diluted in greater quantities of water, when she gradually came to herself: she said that, during the service, she had been bitten by something which she supposed to be a snake. In the night, she swooned several times; but the eau-de-luce being renewed as often, she was perfectly recovered in the morning. The snake must have been of the most poisonous kind; for though it was so small as to lead the woman to take no farther notice of it than if she had been bitten by a pismire and to continue in church till the service was over, yet during that time the poison had sufficient time to operate thus powerfully.

24. The zemindar of the village on the opposite bank of the river, mentioned frequently before, came and spent half the day arguing and hearing a refutation of Mahomed read.

25. It was truly gratifying to hear a respectable man say, that the zemindar, above alluded to, was commonly spoken of in the Bazaar as having undergone a very great change of late, in consequence of having read a Tract some time ago—that a short time since, being at a great man's, who was a strenuous idolater, the zemindar openly rebuked him for it—refuted the system—and defended the Christian religion, as being the only true one in existence. All present were struck at this amazing change in the man's sentiments, and his undauntedness in thus openly avowing it.

These testimonies, derived from our enemies, are not to be slighted.

*Sept. 7.* Was informed of various grievous slanders, disseminated at Benares against our native Christians at Chunar. If these calumnies were uttered within our hearing, they would return on the slanderers with confusion. This has strengthened my conviction of an evil which I have witnessed since settling here.— I mean the culpable ignorance in which persons remain relative to religious affairs within their own neighborhood, and often under their own eyes! Instances may be adduced of gentlemen residing for ten years in a missionary station, and knowing no more, except perhaps the mere name of the missionary residing at the station, than a person thousands of miles distant. Hence arises the indispensable ne-

cessity of caution, in the friends of missions both at home and abroad, in giving credit to every assertion, merely from the length of time which the person making it might have been in the country, or from his residing at the same place with missionaries. The want of this caution has led so many to credit all that the Abbe Dubois has written on the subject of missions, because he resided upward of thirty years as a missionary (of a false system) in India; whereas every protestant missionary who has been at his post but a few years, can shew the erroneousness, at least, of the Abbe's assertions in favor of the Hindoos, and against the work of missionaries among them.

The remarks of the last paragraph are commended to special notice.

## Domestic Intelligence.

### AMERICAN TEMPERANCE SOCIETY.

#### First Annual Report.

THIS Society was formed in Boston on the 13th of February 1826, and on the same general plan with the American Board of Missions. The articles of the Constitution describing the duties of the Executive Committee and Secretary, are as follows.

**ART. viii.** It shall be the duty of the Executive Committee to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all monies, which shall be expended in this work of love; to inspect annually the state of the treasury; and in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

**ART. ix.** The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the Gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression in relation to this subject, on those who are favored with a public and refined education, and are destined in various ways to have a leading influence in society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labor diligently to im-

press the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end, *temperance with all its attendant blessings may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance; the utility of the Institution must chiefly consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

The acquisition of a fund adequate to the support of the future Secretary of the Society, has been an important object of attention hitherto. For this purpose the Rev. Dr. Edwards visited Boston, previous to his settlement over a church in that city, and also several of the principal towns in Massachusetts, New Hampshire, and Maine, and received liberal donations for the object.



As the pastoral duties of Dr. Edwards obliged him to discontinue his labors as our agent, (we now quote from the first Report,) your Committee employed in his stead the Rev. Nathaniel Hewitt, pastor of the first church and society in Fairfield, Conn. With the consent of his people, he spent twenty weeks in our service. Besides extending the influence of the Society in Massachusetts, he in that time spread our principles and enlarged our list of patrons and contributors among pious and benevolent men of all denominations in the States of Rhode Island, Connecticut, New York, and Pennsylvania. To the General Association of Connecticut, the General Assembly of the Presbyterian Church in the United States, the General Synod of the Reformed Dutch Church, and the College of Physicians and Surgeons in the city of Philadelphia, he also communicated our principles and purposes. The approbation bestowed upon this Society by these eminently respectable bodies of our Christian brethren and fellow citizens has greatly encouraged us to persevere.

The first Annual Meeting of the Society was held in Boston, Nov. 14, 1827. The gross amount of donations, which had then been received, according to the Treasurer's report, was as follows:—cash, \$4,029 53; promissory notes, \$850; subscriptions, payable at different times, \$8,372;—total, \$13,311 53.—Having mentioned these receipts, the Committee proceed to remark as follows:

From this statement, the Society will readily perceive, that we are yet far from being able, from the available funds received, to furnish a competent support to a permanent Secretary. We are more and more confirmed in the opinion we entertained at the commencement of our operation, that it is not expedient for the Society to make that appointment, before a sufficient fund is procured, and either paid into the treasury, or in some other way secured, so that the income of it may be relied on, for the comfortable subsistence of the man, who shall be wholly devoted to that arduous office. With our thanks to all those benevolent persons, who have contributed to the merciful undertaking in which we are engaged, your Committee must be allowed to remark, that while we have been nearly two years, in endeavoring to gather twenty thousand dollars to promote the temperance of the nation, fifty millions of dollars have been freely spent, to fasten and extend intemperance in the country, with the awful sacrifice of more than sixty thousand lives on its altars.

We shall now select from the Report, and its valuable Appendix, the most important facts bearing on the general object of the Society, and arrange them under suitable heads.

#### *Prevalence and Ravages of Intemperance.*

About one-ninth of the foreign commerce of the country (assuming that of Boston in

the year ending October 1826 to be a fair example of the whole,) is engaged in the importation of spirituous liquors, or the materials for making them.\* About one half as many tons of domestic spirits, as of wheat and flour, are annually produced, taking the internal trade of Buffalo, N. Y. as a specimen. In 1826 there were shipped at Buffalo 453 tons of flour and wheat, and 305 tons of whiskey, and in 1827, 2,609 tons of flour and wheat, and 1,200 tons of whiskey.† In the same State, according to the census of 1825, there were 2,264 grist-mills, and 1,129 distilleries—that is, one distillery to two grist-mills. There are (according to the relative proportion in the State of Connecticut); about sixty-five thousand stores and taverns where ardent spirits are retailed, that is, about every 19th family throughout the Union, is personally interested in the profits of the trade. To these add the distillers, who are not less than 20,000 more; and the importers, together with the coasters, boatmen, waggoners, besides coopers and other mechanics, all of whom derive no small portion of their subsistence and revenues from the consumption of distilled spirits; and last, but not least, nearly all the farmers of the Northern, Middle, and Western States, who find a market for their grain and cider at the distillery.

In 1801, the quantity of spirits distilled from grain and fruit, was estimated at 10,000,000 of gallons. The quantity distilled from the same materials during the year 1810, exceeded 20,000,000 of gallons. Probably three quarters of this was from grain. As a bushel of rye or corn will produce from two gallons and a half to three gallons of spirits, more than five millions of bushels were consumed in this manner, in the year 1810. When to the quantity of spirits thus obtained, we add what was distilled in this country from molasses, and what was imported and consumed here, we find that more than 30,000,000 gallons were consumed in the United States during the year 1810. This calculation was made by Mr. Pitkin in his Statistics of the United States. It is more accurately and fully exhibited by him in the following table.

#### *Spirits distilled in the United States in 1810.*

	Gallons.
From foreign and domestic materials,	25,499,382
Exports during that year,	608,843
Leaving to be consumed,	24,890,539
The average quantity of spirits imported and consumed from 1801 to 1812 inclusive,	6,334,878
Whole amount consumed in one year,	31,225,417
Or, about four and a half gallons for every person.	

\* Palfrey's Sermons on Intemperance, p. 9, note. Journal of Commerce.

† Licensed retailers in Connecticut for the year from May 1826 to May 1827 1120  
Taverns, taking the County of Fairfield as an average for the State, about 400

Population in 1820, 275,240. Total, 1820

Since that time the quantity of spirits consumed in this country, has increased in a greater proportion than the increase of population. A careful inquiry into the amount sold by retail in several towns in New England, has shown, that about 10,000 gallons are consumed among a population of 1,500. But assuming the habits of the people generally to be the same as in 1810, and estimating the present population of the United States at 12,000,000, the quantity annually consumed will amount to 56,000,000 of gallons, which at 50 cents the gallon, will amount to 28,000,000 of dollars.

It results from these calculations, that the number of persons who use ardent spirits, must be alarmingly great. And as it is known that many do not use them at all, and that greater numbers use them in comparatively small quantities, it results, also, that the number of grossly intemperate persons must be very large. They are estimated in the Appendix, at 300,000!

The baleful consequences of this intemperance upon industry, and domestic and social happiness, cannot here be noticed. We merely glance at the opinions of several Medical Societies, as to the pernicious influence of ardent spirits on health and life.

The Massachusetts Medical Society declare, that "the constant use of ardent spirits is not a source of strength and vigor, but generally is productive of weakness and disease." The Western District New Hampshire Medical Society give a unanimous opinion, "that spirituous drinks render the system more susceptible to the influence of contagion and other causes of disease," and "that the constant or excessive use of ardent spirits is an alarming source of disease." The New Hampshire Medical Society have declared, that in their opinion, "the use of distilled spirit is never necessary, and generally hurtful to persons in health; and that it affords no protection against contagious diseases, but on the contrary, promotes a disposition to be affected by such diseases, especially where taken habitually, or somewhat freely." The College of Physicians in Philadelphia, assured the Agent of the American Temperance Society, "that they concurred with him fully in his statement of the injurious effects of ardent spirits on society."

The individual opinions of various medical gentlemen on the pernicious tendencies of ardent spirits on health, are given at considerable length in the Appendix.

The annual destruction of lives in this country, by means of ardent spirits, is believed to exceed thirty thousand. The amount of pauperism and crime, of which it is the cause,

cannot be estimated. Well authenticated facts lead to the belief, however, that at least three-fourths of these evils are the direct result of intemperance.

#### *The Proposed Remedy.*

How can twelve millions of people, by whom distilled spirits are consumed at the rate of five hundred thousand hogsheads a year, be brought to abandon a custom to which they have been so long and so generally addicted? Not by the force of statutes and sheriffs, most surely. Can civil government control the fashions of a nation? Is it possible to regulate by law, our modes of dress, diet, and social intercourse? Shall our firesides, tables, and closets, be inspected by constables and informers? The most despotic government on earth dare not interfere with national manners and customs, be they ever so absurd and ruinous; much less can measures of this nature be even attempted in our own. In all cases of this nature our countrymen will govern themselves without the interference of their representatives; and that very state of public opinion which authorises legislative provisions, supercedes the necessity of them, so far as the majority of the people are concerned. Most certainly, in our own country, it not elsewhere, national vices can be corrected by moral means only. But to whom shall we look for that moral influence, except to those who are regarded as the guides and lights of the people? When those exalted men,—more exalted in responsibility, both to God and to man, than they are apt to be aware of, on whom the people rely for assistance to advance their welfare in this world and the next, shall abandon the pernicious practice of drinking spirituous liquors; then we may predict with certainty, a speedy and general reformation of the people.

The evil is to be removed by means of a reformation in public opinion. When the relation between the sale of spirituous liquors and the production of pauperism, crime, madness, and death, is so generally and strongly apprehended as to provoke general indignation, and when it is laid under the ban of public opinion, the arm of law and authority may and will finish the work.

#### *Influence already exerted on Public Opinion.*

The evidence supplied by different, and even distant parts of the country, is abundant, that the public generally will not merely endure the measures which we recommend, but is importunately calling for their speedy execution. The observations and experience of moral and religious men have for many years been shaping their opinions towards the form which this Society has taken; and to this cause we attribute its ready reception as far and wide as it has been known. For, while neither your Committee nor their Agents have made special exertions to form auxiliary Societies, but have chiefly insisted in their communications to the public, on the necessity of systematic and continued efforts against the

improper use of spirituous liquors, and the reasons which demand the separation of a suitable man to be permanently devoted to the promotion of temperance; we yet learn that more than thirty such Societies are formed, several of which are commensurate with the counties, and two with the States, in which they are located. As the proceedings of these Societies have not yet been officially communicated to us, we are unable to exhibit an authentic statement of their principles and progress. We have ascertained, however, that they are formed substantially on the same basis as our own, and have thus far been in a high degree successful.

The Report of the Massachusetts Society furnishes additional testimony.

A decided change has been taking place in public sentiment and feeling upon this subject. The time has not long been past, since the projects of such societies as this, were looked upon as chimerical and romantic. Many, even of those who were fully aware of the extent and dangers of the practice of drinking, and deeply lamented the consequences which it was likely to entail upon our country, were yet averse to any attempt at reformation, from a settled conviction of its impracticability. But it is believed that this feeling is now rapidly ceasing to exist. The public mind is fully awake, and a general conviction seems to exist, that something *may* be done, and a general determination that something *shall* be done. We see evidences of the interest taken in this subject, in the strenuous and multiplied exertions which are making in every direction, to inform public opinion, and to restrain the vicious in their indulgence. Scarcely a week passes, in which the public journals do not bring us accounts of increased zeal and new exertions from every quarter of our Commonwealth.

But not only has public attention been awakened, but an actual impression seems to have been made upon some of the strong holds of this vice. Not that drunkards have been reclaimed, or drinking houses closed, but that a change is taking place in many of those customs and opinions, the indirect tendency of which is, to lead men to these resorts, and finally to make them drunkards. It is becoming unfashionable to drink spirits in decent

company; it is no longer a necessary mark of hospitality to offer them; nay, in some circles it would be almost considered a want of good breeding to offer, or to partake of them. People are beginning to yield to the conviction that they are injurious to health even when used in moderation. They no longer disgrace by their presence the tables of refreshment which are spread upon public and solemn occasions; and although they are still sometimes encountered where they never should be permitted to appear, it is to be presumed that the improvement which has begun will go on, and they will be at length universally banished.

An evidence of this change is derived from statements of an actual diminution in the amount of spirits consumed in different places. It has been stated on the authority of persons dealing in these articles, that the quantity, which they have sold or distilled in this place, [Boston] has sensibly diminished during the past year. It is also known that in many towns in various parts of the country, much smaller quantities have been bought for retail, than usual; and in some instances the retailers have themselves associated for the purpose of giving up entirely the retailing of spirits, convinced of their baneful influence, and unwilling to be made the instruments of so great an injury to society.

The General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the General Associations of Connecticut, Massachusetts and Vermont, have cordially passed resolutions approving the object and operations of the Society which has given occasion for this article, and recommending it to general confidence and patronage.

As the Report, with its Appendix, contains nearly 70 pages, the reader will perceive, that we can have given only an abstract of its more prominent facts and considerations. For these in their connexions, and in more ample statement, together with a great variety of other matters of similar import, reference must be had to the original document.

## Miscellanies.

### PRIVATE JOURNAL OF MR. STEWART AT THE SANDWICH ISLANDS.

Private Journal of a Voyage to the Pacific Ocean, and a Residence at the Sandwich Islands, in the years 1822, 1823, 1824, and 1825. By C. S. Stewart, late Missionary at the Sandwich Islands. pp. 406, 12mo. New-York, John P. Haven, 1828.

This volume is composed of easy, natural, often elegant, and sometimes eloquent, descriptions of objects and events, witnessed during a voyage from this country to the Sandwich Islands, and during a subsequent residence of more than two years at those islands as a missionary. Mr. Stewart ex-

cels in descriptive writing; and as he was never in want of various and novel scenery and incident; was resident among a people rapidly emerging from the deepest barbarism; and connected with an enterprize attended with the most animating success;—his journal possesses uncommon powers of interest. Every reader, so far as we have known, is gratified and instructed by the perusal of it. The sea-voyage, extending through sixty pages—the introduction to the islanders—their manners, customs, institutions, employments, character, and condition—the various features of

the islands, desolate, beautiful, magnificent, or awfully sublime—the delightful, or painful intercourse with natives, and with foreign visitors—and the abundant trials and consolations, labors and successes of the Christian missionaries;—are portrayed in the glowing colors of reality.

The work may be profitably read by all classes; but it is specially valuable to be placed in the hands of persons, whose minds have been cultivated by literature and science, but who have not taken pains to become informed in respect to the moral condition of the world, and the means which are used to improve it, and who have, consequently, imbibed unwarrantable prejudices against missions to the heathen.

Much of Mr. Stewart's journal appeared originally in the *Christian Advocate*, published at Philadelphia, from whence extracts were made into the twenty-third volume of the *Missionary Herald*, pp. 44—18. The following additional extract is designed to show the spirit and manner of Mr. Stewart's descriptions of natural scenery.

April 27, 1834. The day being unusually fine, Mr. Bingham proposed, after breakfast this morning, that I should accompany him to the *pari*, or precipice of *Kolan*, about seven miles in the interior. Nothing short of the testimony of my own eyes, could have made me believe, that there was so much of the "sublime and beautiful" in the vicinity of *Honoruru*. It seemed like enchantment, to find myself transported in the short space of an hour, from the dusty plain, stagnant pools, dreary beach, and various desolations of the seaside, to the freshness and verdure, luxuriance and bloom of a woodland region, where the eye rested only on objects of grandeur and beauty, and the ear caught no sounds amid the solitude of the forest, but the chirping of birds, the murmurs of the mountain stream, or the dashing of the distant cascade.

The path we took led up the valley, immediately in the rear of the village. As this gradually contracted from a width of three to that of one mile, the scenery became more and more picturesque and delightful, till at a distance of five miles from *Honoruru*, it far surpasses any thing I have ever witnessed. The mountains are so lofty and so graceful in their outlines—so rich and beautiful in their foliage—so diversified by dark grottoes, projecting cliffs and spouting waterfalls—while all below presents an exuberance of vegetation almost incredible—that I cannot but think it among the finest of the exhibitions of nature, in a state of undisturbed simplicity and wildness. Such was the character of the scenery for the two last miles of the walk, while our path led successively through glade, copse, and dell, and was frequently, for long distances together, entirely imbowered by the interlacing branches of the spreading hau-tree—a species of *hybiscus*.

After ascending from one of these dark pas-

sages, Mr. Bingham suddenly cautioned me against the violence of the wind we should soon meet; at the same time, the rushing of heavy blasts was heard, intimating like the roarings of a cataract, or the mutterings of a volcano, an approach to one of the most sublime phenomena of nature; and on abruptly turning the angle of a projecting rock—with an admiration approaching to terror—I found myself balancing in strongly conflicting currents of air, on the brink of a precipice little less than a thousand feet in perpendicular descent—without the parapet of a single stone to guard against the fatal consequences of a false step. Immediately before me, at the foot of this tremendous offset, in a most perfect bird's eye view, lay a widely extended, cultivated, and thickly inhabited country, against whose distant shores the peaceful billows of the Pacific were rolling, in ever varying and snowy brightness—while farther still, the blue water of the ocean rose in gradual ascent, till, apparently midway between heaven and earth, they met the sky, in a haze that rendered either distinguishable from the other, only by the regularity of a scarcely discernible horizon.

To the right and to the left—within a stone's throw of the rock on which I stood—two richly covered pyramidal peaks rose many thousand feet above my head; while beyond them, on either side, summit after summit of mountains whose broad bases were planted in the valley below, appeared in long perspective, till, with a semicircular sweep, both chains terminated in the sea by bold and romantic headlands—rendered more picturesque by a partial continuation of detached cliffs and islets. In full view behind, was the beautiful valley through which we had ascended, gradually sinking—from the very spot on which we stood—to the now miniature town and port of *Honoruru*, beyond which again rose "the illimitable sea."

The sublimity of the whole was not a little increased by the most overwhelming sounds of the trade wind, as it swept along the mountains, which resisted its progress to this narrow pass, and through which it rushed with irresistible velocity and power, bearing in its broad current and whirling eddies, leaves, sand, and even pebbles, which might claim the name of stones. Such was the effect of this, that though every thing, far and near, gleamed in the brightness of a cloudless sky and noonday sun, I could scarce resist the impression that we were standing amid the ragings of a tempest—an illusion not diminished by the harsh screams of the sea-gull and cry of the tropic bird, as they passed us on rapid wing to the lofty peaks above, or hastened again to sail in the calmer regions beneath our feet.

None but an atheist could have kept his thoughts from rising to that Being of majesty and of power, who "founded the earth and hung it upon nothing"—"who formed the mountains and created the winds"—"who shut up the sea, and said, hitherto shalt thou come, but no farther, and here shall thy proud waves be staid." And in the lively contemplation of the marvellous wisdom and omnipotence that overlooks and upholds the mighty wonders of the universe, we could not but feel the force of the humbling interrogative, "O Lord, what is man that thou art mindful of



him, or the son of man that thou visitest him?"

After gazing on the various objects of grandeur and beauty by which we were surrounded, till our eyes were fatigued, we made a short descent by a narrow footpath, by which, clinging from rock to rock, and from cliff to cliff, you may reach the plain below. Having gratified our curiosity in this manner, by what I considered a dangerous experiment, we returned to the summit; and in the cleft of a rock where we were shielded from the wind, partook of the refreshments we had brought with us.

Before commencing our return to the village, I tried my pencil on the scene, but the merest outline is all I can ever make of the sketch; to give any thing like the distance and the depth necessary to produce the required effect, would demand more than a master's skill.

The battle that decided the fate of Oahu, in the conquests of Tamehameha, and by victory in which he became sole monarch of the group, was fought in the valley leading from Honoumahu to this pass. The king of Oahu, after a desperate conflict, fell bravely at the head of his army. Upon which a complete rout ensued. One party, of more than three hundred warriors, fled toward this precipice, and were pursued so closely, and with such relentless purpose, as to have been plunged, without an exception, from the tremendous effect to the depths below!

#### CHEROKEE NEWSPAPER.

At p. 382 of the last volume it was stated, that the Cherokees were about publishing a newspaper, entitled the *Cherokee Phoenix*, and that a printing-press, with English and Cherokee types, &c. had been procured and forwarded by the Prudential Committee, at the order and expense of the Cherokee government.

The first number of this newspaper was issued on the 21st of February 1828, and two numbers now lie before us. The size of the paper is the same with that of newspapers generally. About a fourth part of each is in the Cherokee language, and printed with the characters invented by Guess: the remainder is in the English.\*

As the great object of the *Phoenix*, says the Prospectus, will be the benefit of the Cherokees, the following subjects will occupy its columns.

1. The laws and public documents of the nation.
2. Accounts of the manners and customs of the Cherokees, and their progress in education, religion, and the arts of civilized life, with such notices of other Indian tribes as our limited means of information will allow.
3. The principal interesting news of the day.
4. Miscellaneous articles, calculated to promote literature, civilization, and religion among the Cherokees.

The Editor of the paper is Mr. Elias Boudinot, who received his name from the late President.

\* A specimen of the Cherokee alphabet was given at p. 382 of the last volume.—Ed.

dent of the American Bible Society, was educated chiefly at the Foreign Mission School at Cornwall, and returned to his nation some time since.

The address to the public, in the first number, contains the following editorial remarks, designed especially for white readers.

It is necessary for our white patrons to know that this paper is not intended as a source of profit, and that its continuance must depend, in a great measure, on the liberal support which they may be pleased to grant us. Though our object is not gain, yet we wish as much patronage as will enable us to support the establishment without subjecting it to pecuniary difficulties. Those of our friends, who have done so much already for us by instructing us in the arts of civilized life, and enabling us to enjoy the blessings of education, and the comforts of religion, and to whose exertions may be attributed the present means of improvement in this nation, will not think it a hard matter that their aid should now be respectfully requested. In order that our paper may have an extensive circulation in this nation and out of it, we have fixed upon the most liberal terms possible; such, in our opinion, as will render it as cheap as most of the southern papers; and in order that our subscribers may be prompt in their remittances, we have made considerable difference between the first and the last payments. Those who have any experience in the management of periodicals will be sensible how important it is, that the payments of subscribers should be prompt and regular, particularly where the existence of a paper depends upon its own income. We sincerely hope that we shall never have any occasion to complain of the delinquency of any of our patrons.

We would now commit our feeble efforts to the good will and indulgence of the public, praying that God will attend them with his blessings, and hoping for that happy period when all the Indian tribes of America shall arise, *Phoenix* like, from their ashes, and when the terms, "Indian depredation," "war whoop," "scalping knife," and the like, shall become obsolete, and for ever be "buried deep under ground."

To subscribers who can read English, the price of the paper is \$2.50 annually, if paid in advance; \$3, if payment is delayed six months; and \$3.50, if not paid till the end of the year. Letters can be sent by mail to the Editor, at New Echota, Cherokee nation.

On a future occasion, we shall give an outline of the Constitution, framed and adopted by the Cherokees last summer, and published, in Cherokee and English, in the first numbers of the *Phoenix*. We shall also give a more particular illustration of the syllabic alphabet, than has yet appeared on our pages. Meanwhile, to excite the attention and curiosity of the philosophic reader, the following facts are published respecting the inventor, George Guess. They were communicated from Washington, by the Corresponding Secretary, who had an interview with Guess early in the past month. It should be

remarked, that Guess has associated himself with his countrymen in the Arkansas, and had come to Washington, with several others, on an embassy to the United States government. Mr. David Brown, well known to the patrons of Indian missions, had accompanied them as secretary of the delegation.

Mr. Evarts asked Guess, by David Brown as an interpreter, to tell what induced him to form an alphabet, and how he proceeded in doing it. His reply was as follows:

He had observed, that many things were found out by men, and known in the world, but that this knowledge escaped and was lost, for want of some way to preserve it. He had also observed white people write things on paper, and he had seen books; and he knew, that what was written down, remained and was not forgotten. He had attempted, therefore, to fix certain marks for sounds, and thought that if he could make things fast on paper, it would be like catching a wild animal and taming it. He had found great difficulty in proceeding with this alphabet, as he forgot the sounds, which he had assigned to marks, and he was much puzzled about a character of the hissing sound;\* but when this point was settled, he proceeded easily and rapidly. This alphabet cost him a month's study. He afterwards made an alphabet for the pen, (that is, for speedy writing,) the characters of which he wrote under the corresponding characters of the other.

Guess is about fifty years old, modest in appearance, and was, at the interview above mentioned, dressed in the costume of his country. He speaks only the Cherokee language.

#### HOME MISSIONARY MAGAZINE.

THE Executive Committee of the American Home Missionary Society have resolved upon a monthly publication, to be entitled "The Home Missionary, and American Pastor's Journal." Each number is to consist of not less than sixteen pages 8vo., and the price of a volume is to be one dollar, if paid in advance, or one dollar and fifty cents, if delayed till after the reception of the third number.

The double title of the work is chosen in reference to the two fold plan, which it is designed to embrace.—The first part will consist of a short original address adapted to the Monthly Concert; extracts from the Society's correspondence; original articles relating to

the various objects and interests of home missions; and brief historical notices of churches planted in the days of our fathers, and of early domestic missionary efforts in this country.—The second part is added in reference to the topics embraced in the Prospectus of a new periodical, recently issued by the Rev. Austin Dickinson of New York city, and which he has relinquished for the benefit of the Society. This department of the work is to be filled with original sketches of real characters, conversations, and striking facts. The Treasurer's monthly acknowledgments of receipts, is to be inserted at the close.

The Committee were encouraged to issue such a publication by an offer from the Rev. Dr. Codman of Dorchester, Mass. of five hundred dollars, towards defraying the expenses of the work.

### American Board of Missions.

#### GRANTS OF TRACTS.

THE American Tract Society at New York, has made a grant of Tracts in the Hawaiian language for the use of the Sandwich Island Mission, as follows: viz.

	Pages.	Copies.	Pages.
No. 2. Extracts from Scriptures,	4	20,000	80,000
No. 3. Scripture Catechism,	8	20,000	160,000
No. 6. Christ's Sermon on the Mount,	16	25,000	400,000
		65,000	640,000

The value of this grant, at the usual rates, is 640 dollars.

The American Tract Society at Boston, has, also, made a grant of a Tract in the Hawaiian language, containing the Ten Commandments and a short exposition of Baptism and the Lord's Supper.

	Pages.	Copies.	Pages.
No. 4. Ten Commandments, &c.	4	20,000	80,000

The value of this grant is 80 dollars.

This latter Society has presented the Board, in addition to the above, with the American Tract Magazine from the commencement of that work, for its Library, and, during the past month, has voted to place 20,000 pages of Tracts in the English language at the disposal of the missionaries of the Board in the Mediterranean.

#### DEATH OF THE REV. ARD HOYT.

INTELLIGENCE has been received of the decease of this aged and venerable missionary at Willstown, in the Cherokee nation, on the 18th of February. No particulars are yet

\* His meaning probably was, that he had much difficulty to ascertain whether *s* should be a separate syllable, and have a separate character, or not. The reason why this sound occasioned him so much perplexity, will appear more clearly in future remarks upon the alphabet.—*Ed.*

known to the Editors of this work, except that he died suddenly. He has long been before the community as a faithful laborer among the Indians; will long be affectionately remembered by the people, for whose sake he made his home in the wilderness; and the Lord,

doubtless, will hold his name in everlasting remembrance. "Blessed are the dead, who die in the Lord, from henceforth: yea, saith Spirit, that they may rest from their labors; and their works do follow them."

## Donations,

FROM FEBRUARY 21ST, TO MARCH 20TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	3 81
Bristol, La.	
Cornwall, Gent. 32 37; la. 27 63; (of which to constitute the Rev. JEDIDIAH BUSHNELL an Honorary Member of the Board, 50;)	60 00
Middlebury, La. (of which to constitute the Rev. T. A. MERRILL an Honorary Member of the Board, 50; 68; gent. (of which to constitute the Rev. JOHN HOUGH an Honorary Member of the Board, 50;)	100; 165 00
Monkton, La.	4 58
Weybridge, Rev. P. R.	1 00—234 39
Central aux. so. N. J. J. S. Green, Tr.	83 37
Cheshire co. N. H. C. H. Jaquith, Tr.	
Keene, Mon. con.	7 47
Marlboro', La.	4 81—12 28
Essex co. Ms.	
Byfield, La.	36 80
Danvers, N. par. Gent.	67 64
Rowley, Gent. 26 26; la. 25 55;	51 81
Salem, Mon. con. in Tab. chh.	8 70—164 95
Lincoln co. Me. W. Rice, Tr.	
Coll. at ann. meeting.	17 28
Alna, Gent. 15; la. 21 32; a friend, 77c.	37 09
Bath, N. par. Gent. and la.	90 00
Bristol, Gent. 6 50; la. 16 54;	23 04
Camden, Gent. 12 06; la. 16 34;	29 00
Edgecomb, Gent. 5 23; la. 13;	17 25
New Castle, La.	21 75
Topsham, La.	21 50
Walduboro', Gent. 7; la. 18 50;	25 50
Warren, Asso.	10 75
Wiscasset, La. 21 58; an indiv. soc.	22 08—324 25
Monroe co. N. Y. J. Bissell, jr. Tr.	
Bergen, Rev. H. Halsey,	40 00
Brighton, Mon. con.	13 69
Chili, Mon. con.	20 00
Ogden, Mon. con.	45 00
Parma and Greecr, Mon. con.	4 56
Rochester, Mon. con. for March, in 1st presb. so. 40; do. in 2d do. 33; do. in 3d do. 50;	123 00
Scottsville, Mon. con.	10 16—259 41
New York city and Brooklyn, W. W.	69 32
Chester, Tr.	

Total from the above Auxiliary Societies, \$1,147 97

### II. VARIOUS COLLECTIONS AND DONATIONS.

Adams co. Pa. W. Walker,	10 00
Albany, N. Y. A friend, 4th pay. for Greek youths,	10 00
Alexandria, Pa. Aux. miss. so.	25 00
Ambler, Ms. Fem. miss. so. 44 20; m. box of students, 3;	47 20
Andover, Ms. Misses A. and M. O. Woods, av. of miss. museum, 1 13; S. par. Fem. char. so. to constitute the Rev. MILTON BADGER an Honorary Member of the Board, 50; moral and char. so. 7 33; mon. con. 32 67;	91 13
Athens, O. Contrib. 6 75; fem. asso. 9; gent. asso. 29;	44 78
Bikens, Abn. J. Parker,	2 00

Augusta, N. Y. Young la. benev. so.	9 00
Bath, N. H. IRA GOODALL, (which constitutes him an Honorary Member of the Board.)	100 00
Belmister, N. J. Mon. con.	4 25
Belpre, O. Contrib.	91
Boston, Ms. A friend to punctuality, 12; av. of jewelry, 5 50;	17 50
Bridgewater, N. Y. United benev. so. 10; mon. con. 12;	22 00
Brookline, Ms. Mon. con. for mission to Japan,	15 00
Brookville, Me. Fem. mite so. for ed. hea. chh. 2 38; mon. con. 9 12;	12 00
Cambridge, Ms. A friend,	6 00
Cambridge, N. Y. W. Stevenson,	25 00
Canandaigua, N. Y. Mon. con.	13 35
Chillicothe, O. Indiv.	2 03
Cincinnati, O. Mon. con. in 1st and 2d presb. chhs. 21 37; gent. asso. 36 72; la. asso. in 2d presb. chh. 21 44; Rev. R. B. Dobbins, 2; coll. in 2d. presb. so. 12 58; Mrs. Perkins, 1; 1st presb. chh. 27 47; sab. sch. in do. 3 13; indiv. 1 75;	127 46
Clinton, N. Y. M. box,	2 40
Columbus, O. Contrib. 11 45; la. asso. 13 50;	24 95
Concord, O. Asso.	7 50
Corydon, Ind. Mon. con.	10 00
Cumberland, Me. A friend,	2 00
Danby, N. Y. Fem. cent. so. 12; mon. con. 13;	25 00
Danvers, S. par. Ms. A friend,	4 00
Dedham, Ms. Gent. asso. in 1st chh. 108 75; mon. con. 50;	158 75
Delaware, O. Asso. 11; gent. asso. 8;	19 00
Durham, N. Y. Gent. asso. in 1st presb. so. to constitute the Rev. SEYMOUR WILLISTON an Honorary Member of the Board, 50; mon. con. 13;	63 00
East Granville, Ms. Contrib. for Bombay miss. 13; mon. con. in presb. chh. 3;	21 00
Enfield, Ct. Rec'd. in box at Union,	4 00
Essex, N. H. Young la. so. for Cher. miss.	35 00
Fairfield, N. Y. Mon. con. 50; coll. on Thanksgiving day, 15;	65 00
Fayetteville, Pa. A friend to Indians,	2 00
Fearing, O. Coll.	58
Fitzwilliam, N. H. Mon. con.	23 00
Flarhush, N. Y. Aux. miss. so.	25 00
Franketown, N. H. Mon. con.	11 62
Frederick co. Md. Bear branch sab. school, 6th pay. for Greer Davidson in Ceylon, 12; sab. school teachers, 20;	32 00
Gallipolis, O. Contrib. 13 13; Lodge and Fisher, 15 50;	28 63
Geneseo, N. Y. Mon. con.	16 00
Greenbush, N. Y. Aux. miss. so.	15 50
Hamilton, O. Coll.	6 45
Hamptond, N. Y. Aux. miss. so.	12 44
Hampton, N. H. Mon. con.	20 00
Hanover, N. J. Fem. mite so. for Azen Condit, in Ceylon,	20 00
Haverhill, Ms. Mon. con. in 1st par.	8 00
Hillaboro', O. Asso. 14 19; contrib. 4 87;	19 06
Holland Patent, N. Y. Mon. con.	7 72
Hopewell, N. Y. Mon. con.	13 00
Huntington co. Pa. Mr. Hammonwell, rec'd at Ebenezer,	1 00
Jannica, N. Y. E. Wickes,	50 00
Lancaster, O. Asso.	24 19
Lebanon, O. Col.	7 39
Lockport, N. Y. Mon. con.	30 00
Lowell, Ms. Rev. G. C. Beckwith,	5 60
Manfield, O. Asso.	20 25
Marietta, O. La. asso.	21 37
Middlesex, Ms. A friend, for Sandw. Isl. miss.	12 00

**Monson, Ma. La.** to constitute the Rev. ALFRED ELY an Honorary Member of the Board, 50 00  
**Montgomery, O. Coll.** 10 00  
**Mount Morris, N. Y. Mon. con.** 12 20  
**Newark, O. Contrib.** 11 90; gent. asso. 57; la. asso. 73 62;  
**Newburgh, N. Y. A. S. B. 2 50;** Miss P. F. I.; 3 50  
**Newburyport, Ms. La. asso. in 1st presb. so. 75, gent. asso. in do. 61 27; mon. con. in 3d relig. so. (of which from a school, for hea. chil. 1;) 43 29;** 182 56  
**North Hartford, Vt. Indiv. m. f.** 10 00  
**New Lebanon, N. Y. R. Woodworth, a** -revol. pensioner, for wca. miss. 15 00  
**New York city, A friend, 1; little girls in** Miss Haskin's school, 4; sah. sch. in Scotch presb. chh. Cedar st. for Joseph McCleary at Mackinaw, 12; Mrs. Lindsey, 4th pay, for George Lindsey at Seneca, 12; a friend, 3d pay, for Thomas Lowndes, 12; mon. con. in ref. Dutch chh. Garden st. 18 24; Miss E. Nitelue, 10;  
**North Bristol, N. Y. Mon. con.** 5 00  
**North Ferrisby, (Hull.) Eng. RALPH TURNER** late of Cincinnati, O. (which constitutes him an Honorary Member of the Board,) 400 00  
**North Yarmouth, Me. Ann. contrib. 2d par.** 14 25  
**Norway, N. Y. Mon. con.** 4 00  
**Onondaga, N. Y. Fem. miss. so.** 7 00  
**Oxford, O. Rev. J. H. BISHOP, D. D. (which** constitutes him an Honorary Member of the Board,) 50; coll. 13; 50;  
**Painted Post, N. Y. Mon. con.** 5 00  
**Piase, O. Coll.** 1 65  
**Pleasant Ridge, O. Coll.** 10 40  
**Pluckemin, N. J. Mon. con.** 2 00  
**Portsmouth, O. Indiv.** 2 87  
**Prentissburgh, N. Y. Mon. con. 5; Rev. S. Clary, 2;** 7 00  
**Princeton, Ms. Young la. so. (of which for** *Alonso Phillips* in Ceylon, 12;) 10 00  
**Princeton, N. J. Rev. Dr. Miller, for** Sarah Miller in Ceylon, 20; Mrs. S. Miller, for Edward Milington Miller in Ceylon, 20;  
**Putnam, O. Fem. asso. 8; indiv. 6 37;** 14 37  
**Reading, S. par. Ms. A friend,** 5 00  
**Reading, O. Coll.** 13 25  
**Red Oak, O. Asso. 33 81; a lady, 50c.** 30 31  
**Richmond, Va. Sheroe Hill asso. la. 49 50;** mon. con. 87 88; juv. benev. so. 1; a friend, 1 62; Miss M. Elliot, Mecklinburg co. 10;  
**Ripley, O. Asso. 5 31; contrib. 14 70;** 20 01  
**Rochester, Vt. Mon. con.** 4 00  
**Romney, Va. Rev. W. H. Foote, a bal.** 75  
**Salem, O. Asso. in Rev. Mr. Diekry's** cong. 4 50; W. Taylor, 2; coll. 1 25;  
**Saugersfield, N. Y. Mon. con. in presb. so.** 4 70  
**Smithtown, N. Y. Thanksgiving and mon.** 9 00  
**Somerset, O. Coll.** 4 90  
**Southwick, Me. Two fem. friends,** 3 32  
**Springfield, O. Coll.** 12 43  
**Stockholm, N. Y. Fem. so.** 31 00  
**Straight Creek, O. Asso.** 3 00  
**Sutton, Ms. La. asso.** 13 50  
**Trenton, N. Y. N. Gurney, av. of cats,** 5 50  
**Troy, N. H. Rev. E. Rich.** 12 60  
**Unity, O. Coll.** 5 20  
**Utica, N. Y. Gent. asso. in 1st presb. so.** mon. con. 103 45  
**Uxbridge, Ms. B. Taft, jr.** 5 00  
**Vance's (vic. of.) O. Cong.** 0 80  
**Vernon, N. Y. C. Brown,** 3 00  
**Vernon Centre, N. Y. Mon. con. 9; B. D. Allen, 1;** 10 00  
**Walnut Hill, O. First presb. chh. 9 56; E. Kemper, 5 00;** 18 06  
**Ware, Ms. Mon. con. in E. evang. so. to** constitute the Rev. PARSONS COOK, an Honorary Member of the Board, 50 00  
**Warren, O. A lady,** 50  
**Waterford, N. Y. J. Knickerhacker, to** constitute the Rev. BENJAMIN DORR an Honorary Member of the Board, 50 00  
**Waterford and Watertown, O. Gent. asso.** 2 25; fem. asso. 3 37; 5 62  
**Watertown, O. Contrib.** 1 81  
**Westminster, W. par. Vt. Fem. char. so.** 10 00  
**Westwardland, N. Y. Mon. con.** 21 49

**West Union, O. Indiv.** 6 27  
**Wilkesbarr, Pa. Miss. so. 7 59; mon. con.** 14 83; W. C. Gildenleve, 24 03; 46 18  
**Worcester, Ms. A friend, on her death bed,** 5 06  
**Worthington, O. Gent. asso. 8 50; la. asso.** 9 37; 17 87  
**Yellow Spring, O. Asso.** 2 00  
**Zanesville, O. By Mrs. Culbertson,** 5 00  
**Zanesville and Putnam, O. Indiv. 21 37;** contrib. 28 40; gent. asso. 9 25; 59 03  
*Whole amount of donations acknowledged in the preceding lists, 254,479 62.*

## III. LEGACIES.

**Charleston, S. C. Rev. T. Carlton Henry,** D. D. dec'd, for Chickasaw miss. 450 00  
**Hopkinton, N. H. Miss Lydia Greeley,** dec'd, by Rev. R. C. Hatch, 5 00  
**Ripley, O. Miss Polly Ponge, dec'd, for** wca. miss. by J. C. Ponge, Exr. 60 00

## IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

**Dwight, Ark. Ter. Mrs. Judith Wisner,** part av. of property, by Rev. R. Hawks, 70 00

## V. DONATIONS IN CLOTHING, &amp;c.

**Anstinburg, O. 117lb. cheese, fr. Messrs.** Austin and Hawley, rec'd at Ebenezer. 37 50  
**Blandford, Ms. A bundle, fr. Graham so.** 31 50  
**Boston, Ms. Two bedquilts, fr. a friend.** 14 33  
**Charleston, S. C. A cask and barrel from** Goshen so. for Goshen, 107 00  
**Durham, Ct. A box, rec'd at Union.** 37 50  
**Hillsboro', O. Clothing, fr. asso.** 14 33  
**Newburyport, Ms. A box, fr. fem. benef.** so. for Brimnerd, 31 50  
**Newport, N. H. A box, fr. fem. char. so.** 111 80  
**North Guilford, Ct. A box, rec'd at Union.** 51 25  
**Red Oak, O. Clothing, fr. asso.** 11 32  
**Ripley, O. Clothing, fr. asso.** 1 33  
**Straight Creek, O. Clothing, fr. asso.** 20 77  
**Waterford and Watertown, O. Paper, fr.** gent. asso. 1 33  
**Clothing, fr. la. asso.** 20 77

*Committed to the care of A. Thomas, Utica, N. Y.*  
**Brookfield, N. Y. A bundle, fr. Miss J. More.**

## MESSRS. STONE AND ALLEN.

Just as the last sheet of this number was going to press, notice was received at the Missionary Rooms of the arrival of Rev. Cyrus Stone and Rev. David O. Allen, with their wives, and Miss Cynthia Farrar, at Calcutta, on the 21st of September, after a passage of 103 days. They met with a very cordial reception from friends of missions of different denominations in that city. Mr. Allen and his wife embarked for Bombay in the latter part of October. Mr. and Mrs. Stone and Miss Farrar were about embarking for the same place, when Mr. Stone wrote, at the close of the following month: they had been detained by the illness of Mrs. Stone. Their health and prospects were then good, and they had heard from their brethren at Bombay as late as October 22d, and their brethren in Ceylon as late as September 27th. Both of the missions were blessed with general health, and the latter was favored with encouraging intimations of another effusion of the Spirit.